

BLUE GRASS BLADE.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

VOLUME XIV. NUMBER 8.

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Charles L. Moon
Editor



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ment of lumber and shingle mills.
The soil when cleared, is exceedingly
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every hour from 4 a. m. to 9 a. m. ex-
cept 11 a. m. and 10 p. m. Leave
Paris for Lexington every hour from
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Y. ALEXANDER, President

Send us a club of five subscribers
for the Blade at 50 cents each.
We want to increase the circula-
tion of this paper several thous-
and copies this spring. Do your
part.

ORT PILOT

Rev. E. L. Powell, D. D., Just
Everlasting Raising Hell in
Louisville.

The Louisville Courier-Journal of
April 21 contains, headlines and all,
the details of five NEW subscribers.
DR. POWELL'S FRIENDS SEEK
CHANCE TO DO HIM HONOR.
Their Testimonial Banquet Will Be
Attended by Several Hundred
Leading Citizens.

Following the announcement that
the Rev. E. L. Powell's friends had
determined to give him a testimonial
banquet, the committee on arrange-
ments has been deluged with in-
quiries as to the dinner. Every indica-
tion is that the event will be one that
will show Dr. Powell just how close
he is to the hearts of Louisville's
business and professional men.

The committee on arrangements,
composed of Messrs Ben A. Bree,
Thomas E. Basham and Phil T. Al-
lin, is mailing to several hundred of
Dr. Powell's friends the following in-
vitation:

- Your Presence is Requested
- TESTIMONIAL BANQUET
- to be given to the
- REV. E. L. POWELL, D. D.,
- at the
- GALT HOUSE, MONDAY
- EVENING, MAY 8, 1905,
- 7 O'CLOCK.
- to celebrate his forty-sev-
- enth, birthday, eighteenth
- wedding anniversary and
- eighteenth year of his pas-
- torate of the First Chris-
- tian Church.
- PLATES \$1.50 EACH.
- Kindly indicate on en-
- closed blank whether you
- desire one or more plates
- and accompany same with
- check payable to M. Cary
- Peter, treasurer, 235-237
- West Main street, not later
- than May 1.
- BEN LABRIER,
- THOMAS E. BASHAM,
- PHIL T. ALLIN, Com.

R. W. Brown is to act as toast-
master and the following speakers are to
respond: Dr. Charles E. Jenkin, Craik,
A. Y. Ford, Dr. Burris A. Jenkins, Dr.
Carter H. Jones, M. Cary Peter, R.
W. Knott and E. J. McDermott. The
subjects have not been assigned to
the speakers, but this will be done
by the committee on arrangements,
assisted by the toastmaster.

As the invitation sets forth, Dr.
Powell, on May 8, will have been a
resident of Louisville eighteen years,
having come at that time to take
charge of the First Christian Church
as pastor. It also marks the eight-
eenth anniversary of his marriage
and the forty-seventh anniversary of
his birth. It is not saying too much
to give to Dr. Powell the distinction
of making as many friends in Louis-
ville as any citizen ever claimed. He
is a member of three Masonic lodges,
the Order of Elks, the Odd Fellows
lodge, the Elson Club, is a trustee
of the New Louisville Public Library,
is President of the American Chris-
tian Missionary Society, and is iden-
tified with many movements looking
to the progress of the city, not only
spiritually, but in a commercial and
an artistic way. Dr. Powell is an
honorary member of the Pendergast
Club, and for several years has been
a paying member of the Commercial
Club. On the night following the
testimonial banquet he will be given
the honorary life membership of the
Commercial Club for this fiscal year
at its annual open meeting, to be held
at one of the large hotels.

The Courier-Journal and the Louis-
ville Commercial Club and the whole
of Louisville are now making a spe-
cial effort to boom that town. They
sent me a lot of fine stationery for
me to print to help the boom, and a
self-addressed prepaid postal card
proposing to make me a member of the
gang. I wrote on the card and mailed
them: "My paper is strictly a re-
ligious publication and I take no stock
in any sublimity graft." I would
rather be in hell barefooted, eating
corn dodgers and clabber, with some
of that maple syrup on it, than that

er La Tourette sent Jim and me,
and dandelion greens than to be at a
dinner given to a Campbellite sky-
buster with a "Rev." before his name
for a "pull" and "D. D." behind it
for a "push." If I didn't have to pay
my little \$1.50 for my grub but got
it and my railroad tickets all free, as
I could have done if I was the same
kind of a Campbellite that this up-
start lickspoon parson "Rev. E. L.
Powell, D. D." is. I am the only man
who ever preached in the Campbellite
Church who legitimately has "Rev."
before his name. Letters come to me
from all over the United States ad-
dressed to the Rt. Rev. Charles C.
Moore, D. D., and they sometimes
have L. D. attached to them, for I
studied law under Justice George
Robertson, the greatest lawyer that
ever lived in Kentucky, and I was
ordained to the ministry by old Alexan-
der Campbell himself, and have
known him more intimately than any
Campbellite preacher that ever lived,
and my great-grandfather Stone was
the author of the "Christian" Church
that old "smart Aleck" switched off
into the "Campbellite" Church, nine
years after my grandfather had start-
ed it, the most decent religious sect
in America; and if any Campbellite
preacher that ever did live has a
right to a "Rev." before his name
and a "D. D." after it, I am that
desecrated gentleman, and I had
nothing to do with putting the Camp-
bellite church on either end of
my mind, or people at large
have put me there, and my only re-
cognition of this fact is when, in
"Dog Fennel" years after I had been
thus recognized as a "D. D.", I put
after my name as author, "X. D. D." I
am now the only living man who
makes the Campbellite Church
known outside of its own insignificant
sect and outside of the limited sec-
tions of the country where, like por-
tato bugs and broom rape and howl
weevil the damned thing has spread.

My grandfather was in his younger
days he was a teacher and edi-
tor of M. C. Johnson, one of the
greatest of American journals, called
Brother Stone, and in his old
days called Father Stone by nearly ev-
erybody, saint and sinner, who knew
him. He was not called "Father" be-
cause, like these Catholic priests, he
had no legitimate children, for he
had just twice as many as the anti-
slavery saint, Mr. Teddy Roosevelt.
Old Aleck Campbell was called
"Elder" Campbell, and when I was
a young sap-headed preacher, hardly
old enough to vote and with not half
enough sense to vote, I was called
"Brother" and I had a face and a
tail on me longer than the moral law;
and then, how in the hell does this
jackleg Powell get to be a "Rev." and
what shebang in this country has
bestowed any degree of "D. D." on
Powell? I got my degree in a
parchment (\$21.00 worth of sheep-
skin) in Latin that I could not read
further than to understand that I
said that I was a prodigy of intellect
and learning; and which Powell and
the whole gang lacking him could
not read them out of hell.
I am a born aristocrat, with the blood
of the Argives in my veins, and I
know, or know of, all the aristocracy
of Kentucky, and excepting Gov. Pow-
ell, to whom this fellow is no kin, else
he would be blowing the fact all the
time, there is no Kentucky aristoc-
racy of that name, Lazarus W. Pow-
ell.

In Kentucky a horse or a bull that
is without a pedigree is n. g., but any
scrub wad to make a preacher out
of and preachers exceedingly
rarely, if at all, come from good
stock.
When Jesus Christ wanted some
good grub he invited himself to din-
ner with Zaccheus, the Jerusalem
banker, or rode Shanks' mare or some
other old she ass that he had taken
without leave from one of the neigh-
bors out to the home of Lazarus at
Bethany, who had the finest country
residence in Judea. I visited the
home of Lazarus myself, but it was
after his death; in fact after he had
died the second time for you remem-
ber that the first time he died J. C.
"killed" him, probably in considera-
tion of a "raise" that Lazarus was
to give J. C., stake or steak, just any
old way, and it seems a little inco-
sistent with J. C.'s being so dead
struck on the poor trash that he
didn't raise the poor Lazarus that

lived in Jerusalem instead of the rich
Lazarus that lived at Bethany.

The girls, Mary and Martha, "were
dead, or had moved away, when I was
there, but they were all nice people
and, as well as I could understand
from the Mohammedan neighbors,
they talking Arab and I talking Yan-
kee, none of the entire three Lazarus
were Socialists and neither of the
girls had ever belonged to the W. C. T. U.,
two facts going to show their good
social standing.

But it was all poppy cock that you
read in the New Testament about
Martha doing her own cooking while
J. C. was sittin' up to Mary in the
parlor.
Lazarus owned that whole town
except "Dog Fennel" about as big as
Bethany in Virginia, famous as the
place where old Aleck Campbell ed-
ucated me, and she could have had
cooks enough to spoil all the broth
in Judea, you know the Bible says
"too many cooks spoil the broth;" but
I was traveling with the Cooks and
they are all right.

The house of Lazarus is the finest
residence I saw in Judea, except that
I lived in Jerusalem, the house of
Dives in Jerusalem, though while
J. C. was sittin' up to Mary in the
parlor, he was in the house of
Dives, you know the Bible says
"too many cooks spoil the broth;" but
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REV. SMITH

Undertakes the Job of Converting to
the Christian Religion Dr. T. J.
Bowles, of Muncie, Ind. One of the
Finest Samples of Infidelity in All
America.

Recently some lying evangelist re-
ported that he had converted to Chris-
tianity a prominent infidel named Dr.
T. J. Bowles, of Muncie, Ind. It had
the usual earmarks of being a preach-
er lie as it has since proven to be.
In my comment on it I asked why
did not some preacher convert Dr. T.
J. Bowles, of Muncie, Ind. In that same
State of Indiana, the identity of the
profession and initials naturally sug-
gesting his name, and thousands of
prominent infidels knowing Dr.
Bowles to be an infidel, while none
of us knew of any infidel Dr. Ed-
wards, Rev. Uriah Smith, D. D., he
writing those cabalistic initials after
his name, of Marksville, Minn., writes
me under date of April 17 a long com-
munication in which he undertakes
the conversion of Dr. Bowles, but
while I hate to do anything that
devoid of facts or of the influence
of a religion which wastes its time
in discussing immortality, we need a
doctrine which will save the ignorant
by teaching them to live.

"The next hundred years will see a
higher type of morals and will see a
greater appreciation and understand-
ing of the natural law. In the past
morality has come from an immita-
tion and a command. In the future
morality will come from a realization
of the fact that rules of conduct are
the expression of fixed relations."

People have at various times pro-
posed to convert me to Christianity
by praying for me, and have taken
pains to inform me of their design,
and I have always acquiesced, the
understanding being that it was solely
their job and I to be simply the
recipient of the benefit, real or
so-called, and I have no hesitancy
in committing my very dear friend, Dr.
Bowles, to the same kind of an ar-
rangement, and do not believe that we
have in the whole infidel ranks in
America a more loyal ally than Dr. Bowles.

But Rev. I. Bowles is quite
a course of Bible reading that Dr.
Bowles is to do, and I believe, merely
as a starter in his plan of conversion,
that would, it seems probable, be fol-
lowed by an elaboration and detail that
would occupy the entire space of
some half dozen Blades, and, to be
candid, I believe if Dr. Bowles were
fool enough to read all that stuff and
follow the prescription of this Doctor
of Divinity, Dr. Bowles might really
be fool enough to turn Christian, for
a man having started out to act fool
simply because some other fool
said so, he will not stop until he
only knows where; while as for my-
self I would rather take a few chances
on going to hell than to follow
Smith's prescription for keeping out
of it.

LEXINGTON CAMPBELLITES

Big Infidel Carnegie for Money, and
Get It.

Rev. Burris A. Jenkins, Lexington
Campbellite, has asked Carnegie for
\$25,000 to build a Science Hall on
the condition that they raise another
\$25,000, and Andy has given it to
them, and of course with the butt end
of two million dollars in their hands
it will be a small job for them to put
up the \$25,000.

Carnegie is known to be an infidel
and an expression of him on that
subject recently reported in a New
York paper is as follows:

Andrew Carnegie expressed his sen-
timents at Northampton, Mass., when
talking to the Home Culture Club.
Said Mr. Carnegie: "Not even under
what form he has worshipped God
which troubled the early Puritans too
much, but how he has served man,
is to be test in the days to come,
and Franklin's axiom will be accept-
ed—the highest form of worship of
God is service to man. Man will
dwell less upon heaven, our home,
and more upon the duty of making
home a heaven here on earth." That
doctrine is quite the reverse of ortho-
dox, and Freethinkers have taught
it, let these many years ago.
Still preachers who never made an
honest dollar in their lives and never
gave a cent to any public institution
will continue to go into their pulpits
and pompously and defiantly ask
"What good has infidelity ever done?
what public institution has it built?"

While old Eliel Carnegie alone has
given more to public good than has
the whole 150,000 preachers in the United
States combined, and has given more
for the public good than any man who
ever lived.

ONLY MYTHS AND FABLES.

Chicago University Professor Thus
Characterizes Stories in the Bible.
New Doctrines Are Needed Which
Will Teach Men to Live, Instead of
Discussing Immortality.

CHICAGO, April 11.—That the Bible
should only be regarded as a collec-
tion of myths and fables, and at the
best a mere historical statement, was
the keynote of an address before the
Women's Club of Evanston, delivered
last night by Prof. Wilbur S. Jackson
of the University of Chicago.

"With the new interpretation of
the Bible will come a new apprecia-
tion," said the speaker, "and although
there will remain a regard for the
prophets and their truths, there will
be no room left for superstition. Stu-
dents have clearly shown that the
Bible is a conglomeration of mythical
stories and fables, which all may
have their allegorical meaning, but
devoid of facts or of the influence
of a religion which wastes its time
in discussing immortality, we need a
doctrine which will save the ignorant
by teaching them to live.

"The next hundred years will see a
higher type of morals and will see a
greater appreciation and understand-
ing of the natural law. In the past
morality has come from an immita-
tion and a command. In the future
morality will come from a realization
of the fact that rules of conduct are
the expression of fixed relations."

PREACHER IN FIGHT.

Outcome of Temperance Agitation at
Ladoga, Ind.—Does a Lie and a
Follows.

CRAWFORDSVILLE, IND., April
21.—The sensational temperance fight
that has been raging at Ladoga for
the past month, merely as a
starter in his plan of conversation,
that would, it seems probable, be fol-
lowed by an elaboration and detail that
would occupy the entire space of
some half dozen Blades, and, to be
candid, I believe if Dr. Bowles were
fool enough to read all that stuff and
follow the prescription of this Doctor
of Divinity, Dr. Bowles might really
be fool enough to turn Christian, for
a man having started out to act fool
simply because some other fool
said so, he will not stop until he
only knows where; while as for my-
self I would rather take a few chances
on going to hell than to follow
Smith's prescription for keeping out
of it.

A mob of anti-temperance men
quickly assembled with the view of
mobbing the preacher, and it was
only by a miracle that Brooks was
taken from them. The parties in the
fight are all members of the Chris-
tian Church, and the affair has caused
a sensation in Ladoga.

Another meeting of the temperance
people was held tonight behind barred
doors as further trouble was feared.
Brooks, Brown and Ashby were ar-
rested tonight and their preliminary
hearing will be held tomorrow.

CLERGYMAN

Stabbed One of His Flock in Argu-
ment Over a Negro.

LEBANON, IND., April 15.—A sen-
sation was created here today when
Rev. John Dodge, pastor of the Hol-
iness Church, was arrested, charged
with having stabbed Oscar Johnson,
a member of his congregation, during
a quarrel at a meeting which was be-
ing held to consider the advisability
of allowing a negro to preach to the
congregation.

During a heated argument between
Miss Mamie Chambers and the pas-
tor the latter slapped the preacher's
face. The act angered the pastor's
wife, who engaged Miss Chambers in
a physical encounter. At this time
Johnson was present. Johnson
took part in the encounter and almost
instantly he was attacked by Rev.
Dodge. Johnson received a serious
injury in the back. Rev. Dodge
was released under bond. Johnson
will recover.

BELOVED—More of our time spent
in obeying and less in praying, would
very much improve human conditions.

(Continued on page four)

EDUCATED FOR A PRIEST,

Emil Frederick an Infidel, of Mt. Sterling, Ky., has a Discussion With Prof. R. W. Douthat, of West Va. University, at Morgantown, W. Va.

Mt. Sterling, Ky., April 8, 05.

Friend Moore.

I send you inclosed letters, questions and answers. I am anxious that you print them in the Blade, as I want to send him a true copy, and show him that an infidel challenge, can't be bluffed so easily.

If you have not the space to print it in full please return it to me. Or if you are short on space, just print the questions and answers, with your comment.

The letter addressed to R. W. Douthat I simply enclose as reference. Find enclosed \$3.00 for 6 subscribers.—Will have several more soon, but am too busy, just now, to go around and solicit names. I will send the addresses for all when I get them in which will be in a short time.

I am glad that 5 of the 13 I sent you last year have renewed, and trust that the ones I sent you, this year will more than double.—EMIL FREDERICK.

Bro. Frederick is a gardener, and seems to be a man in easy financial circumstances.

He was educated for a priest. He knows the classic languages, and some modern languages, but did not know English until he came to this country and learned it here, when he was 32 years old.

The prominence of the man with whom he is discussing—a Professor in a W. Va. University—makes me think it profitable to print the whole correspondence and argument.

I think that any fair and competent person will see the superiority of the scholarship and common sense of Bro. Frederick, to those of the University Professor.

The letter of Bro. Frederick is as follows:

Mt. Sterling, Ky., Sept. 22, 04.
Prof. R. W. Douthat,
Morgantown, W. Va.

Dear Sir:—

Replying to yours of September 12th, asking for permits to publish your answer side by side with my own. When I read your circular I noted that the headline reads: "Some Questions With Partial Answers." Under the circumstances I did not answer the questions with the intention to go to the press or I would have been more explicit and demonstrative. In fact I wrote these answers in a very superficial manner. Will you send me full answers to your questions demonstrated to your satisfaction and I shall be but too glad to answer, demonstrating every answer. I do not believe that the answers as they now stand would give satisfaction, but to a few partial minds, and would be rather misleading to the average reader, nor do I believe that the press would appreciate them in such a loose manner. You certainly must be aware of the fact that few people are acquainted with the Evidential Philosophy of the ancients, while the ignorant masses of the world are instructed and impressed by the Evidential Creed, thus the misstatement of words and principles has led to the most atrocious crimes and bloodshed in every age of the world's history. As I designate myself rationalist, I consider it my duty to do that little good I can to benefit my fellowmen by instructing them in what is, or seems to be the truth, to my own senses, in connection with the intelligent of all ages. I place truth above all law, and character above all creeds.

Falsing as an illustration the first of your seven questions: Why were not all things left in chaos? How many people do you suppose will understand the true meaning of the word chaos? Being descriptive of the earliest deity mentioned in Greek mythology and of a greater antiquity than Jehovah of the Hebrews as mentioned in Genesis, 1st Chap. 2d verse. Erebus or when interpreted "Darkness" was the son of Chaos hence the Hebrew myth which recites that "Darkness" was upon the face of the deep, "the darkness" of the world needs antedate Darkness and Coelus (heaven) of his two sons of which we have neither knowledge nor conception; and to me it would seem rather unpractical to use antiquated words in any lecture or publication unless such words are clearly demonstrated or the true meaning given.

Now Professor, if you believe we may benefit our fellowmen by publishing the seven questions (the lucky number, Pileades in the sign Taurus) demonstrated by both sides, I willingly grant your request. I am for truth whatever source it may come from and at all times, and respect higher intelligence—the only master

I can, or even will recognize. I am always willing to make concessions where truth is involved and trust you will be as generous towards myself.

I do not lay claim to high education nor do I care to be burdened with worthless titles. I learn from history that even the highest education is no shield against idolatry. "Idols have been adorned with the royal purple, madman have worn the tiara of Rome." The only education I ever received was at a Roman Catholic school where I studied for the priesthood which I believed did not do me much harm, but was expelled on account of my asking too many questions and meddling with the cur's private affairs; besides I am in the disadvantage of not being an English scholar, having come to this country at the age of thirty-two, with wife and two children, not knowing a word of the English language to say the least. I was educated in French, German and Latin, besides my own acquisitions. I am not a writer by any means, all I ever wrote for publication were five or six articles for the liberal press and delivered one lecture in my whole life, but as I am all ways thirsting for knowledge, I cheerfully accept anything that leads to it.—EMIL FREDERICK.

The following questions and answers are by Prof. Douthat.

Some Questions With

Partial Answers.

We are constantly inclined to ask such questions as the following:

1. Q. Why were not all things left in Chaos?

A. Because omniscience could not thus be manifested. Just as human intelligence is manifested by language and painting and sculpture and architecture and innumerable other actions, so omniscience is manifested in worlds and suns and systems and principles and methods and laws, and in all the beauty and grandeur of the Cosmos.

2. Q. If creation had to be, then why not just one great planet and one great sun instead of "the infinite hosts of heavens"?

A. Because manifestation requires separation into parts. Just as human intelligence cannot, by building a castle and placing within it all books and pictures and statues and other works of art, and then bolting the doors, manifest itself, so omniscience locked up in one planet and one sun could not have manifested the infinite wisdom and power and resources at His command.

3. Q. Why are not all great men thus left forever? One great tree, one great vine, one great rock, etc., etc.?

A. Because variety in creation exhibits as nothing else can, God's omniscience. Just as human intelligence is exhibited in machines and inventions, in styles of architecture, in textile fabrics, in applications of arts and sciences, so omniscience is exhibited in the suns and systems, in orders and classes, in forms and colors, in combinations and elements.

4. Q. Why so many suns and planets, so many animals and plants, so many chemical elements, etc., etc.?

A. To manifest God's wisdom and power and resources and glory.—His wisdom in creation and arrangement, His power in sustaining His resources in supplying and His glory in perfection. Just as human intelligence and power, and resources and glory are made known by constructions that are perfect and by their complexity and value, so omniscience and omnipotence and love are manifested in the perfection and variety of our environment.

5. Q. Why are trees round and not square; why are fruit spherical or oval, etc., etc.?

A. Because the necessity for comprehensibility, the circular and spherical forms being the most comprehensive that omniscience could know.

6. Q. Why are not animals that frequently change location in securing food, or in being useful to man, not cubical or spherical?

A. Because such forms would not permit variety in movement.

7. Q. Why was not man turned loose in the world as other animals, without desire of knowledge, without speech without conscience, without "dread of falling into naught, or longing after immortality"?

A. Because God desired a division of power in personal and intelligent agents and proposed from the beginning to honor these agents for their faithfulness.

Our "Philosopher's Hodgepodge," "Guide to the Ways," is intended to show not only how but why the physical, mental and moral universe is what it is. Only 60 cents postpaid.

Every thinker wants it, because its methods are of universal application.—R. W. DOUTHAT.

The necessary spirit of the Christian Professor is shown in the style in which he works into the discussion the advertisement of his book, and the hawking spirit in which he says,

"Only 60 cents"—Editor Moore.

The answers to these questions, as given by Bro. Frederick are as follows:

If there is a limit of manifestation in any form, omniscience ceases to be omniscience. According to Webster, Chaos is a confused mass of matter. To be such, it must exist in the form of gas, liquid or crystal. The quality and quantity of which is the same today as it was millions of years ago, and admits of no beginning or creation of matter. Hence, Chaos is but a barbaric expression of the remote past, personifying the earliest Dicty of Greek mythology, and was ultimately adopted by the Hebrews, Genesis, 1st Chapter, 2d verse.

(2) Creation of matter is inconceivable to the human mind and we place it among physical impossibilities until the first cause question has been successfully solved. The book of Genesis, relative to creation, there is but one sun mentioned, either great or small. It is the one that was created on the fourth day. If the creator had known his own creation, he would also have known that if the law of gravitation would cause dust to collect in one great planet, and life would be impossible in either case. One square foot of space is capable of holding one square foot of matter and no more, independent of omniscience, yet one library could contain all the books of knowledge of the whole world. Human intelligence has collected all genius of invention and art in one castle, called the World's Fair. To deny to omniscience the same power would be to destroy it.

(3) If professor Douthat were that one great man without one great woman to share the fruit of the tree of knowledge with him, and having no amative desire for the sex, intellectual development would be impossible and omniscience even would be an unknown quality to him. In such a state intellect would be below that of the lowest order of invertebrate. If variety of creation exhibited God's omniscience we fall to see His wisdom in creating a hell, devil, destructive volcanoes, and all the loathsome diseases that afflict mankind.

(4) By the law of gravitation the cosmic dust was drawn together to the sun and raised far beyond the orbit of Neptune is crystallized at that cold region and returns to the sun in the shape of planets, moons, asteroids, meteors and cosmic dust, which cause the chemical friction necessary for a combination of the elements composing all celestial bodies. God in His wisdom has created the world, and man having become as Gods by eating of the tree of knowledge has improved it.

(5) Trees are round or partially so, for two reasons. 1st by the expansion of heat, water, air and other substances which are forced through the channels, and the pressure of air being of equal weight around their bodies, which in a soft growing condition has the same effect as would a rubber ball filled with air. 2d, roundness of form adds strength and elasticity which is a natural quality in most vegetable growth to enable them to better withstand the stormy elements of nature.

If by fruit is meant a pulp, or soft succulent part surrounding the seed, roundness of form is simply a protection for its offspring, or germ. Any other form would leave the seed more or less exposed to climatic influences. This rule is clearly manifested by the fact that, if a certain kind of fruit grows in a given belt, it attains to nearest perfection in its most northern limit. If the circular and spherical forms are the most comprehensive that omniscience could know, then a limitation of knowledge is clearly manifested. To an average intelligent person a square, triangle, cone, or octagon are as comprehensible as a circle or sphere.

(6) Because the pressure of air in the bodies of animals being about equal to the atmosphere, the round form permits a larger variety of movement.

(7) Man was turned loose in the world like other animals, but having a desire for knowledge he ate of the fruits of the forbidden tree. According to mythological accounts, he was immortal until snakes had learned to talk the human language and lured Mother Eve to eat and become as wise as her Maker. Before that time man could have no desire, conscience or dread, for better, or worse, living entirely on the animal plane. Having evolved from animal to a human being, learned to distinguish good from evil, or justice from injustice, being like Gods, and God having no desire to share power with them turned them loose and dishonored them with a curse.—EMIL FREDERICK.

SUNDAY SUNSHINE REFLECTION

They tell us of a "great white throne," and a God of love, on high; Tell us of those golden harps up where the angels fly;

But I would rather lie in the sun, with the bloom on trees overhead. Than to sit on a throne with God Himself after my body is dead.

They prate about those golden streets up there in the shadow land, That flows with milk and honey, sweets, to feed the angel band, But I would rather lie in the sun, and breathe the sweet perfume.

Than to live in a mansion not made with hands, in its finery furnished room.

They tell about sweet music of golden harps on high, Played by angels with rainbow wings floating above the sky, But I would rather lie in the sun and hear the bird's sweet song.

With a pretty Roman Catholic girl, and the Blue Grass Blade along.

They would I read "that sweet story of old"—the Virgin and her child—

Evolved from Kilder's wonder-mind—Jesus; aint they wild! Then would I be in heaven, trying truly to explain.

This curious translation to woman's muddled brain.

Don't talk to me of heaven and a phantom God on high, Who can I see a gift to me, with a Catholic girl so high.

I love to talk philosophy, to woman, the church's slave.

Love to see whether priest-craft or the Blue Grass Blade will save. JOHNSTON—"The Chaplain."

A CHRISTIAN

Sends me a Communication for Print That Religious Papers won't Print

Editor Blue Grass Blade.

Here is an article that I can't get published in any of the religious papers of this country, and I send it to you.

I do not take your paper, but read the copy that comes to the News Office, to Editor George Curtis.

Should you publish this I would like to see 12, 000, copies which I will pay for, to send to my intimate friends. I am a believer in self-sacrifice, but I don't think these ministers are practicing what they preach—not giving us an earnest of the sincerity by doing like Paul—preaching without charge—and they are diverting money from the poor to themselves.

My article is a dead blow to the salary system—that's why they won't publish it.

I would like to get this before the public.—J. W. NEEL.

P. S.—I have sufficient manuscript to make a fair-sized pamphlet, which I believe would be read with interest, entitled "Jospel about, or 100 reasons why Ministers should not charge for preaching."—NEEL.

The fact that you, a Christian, are beating this paper out of \$100 a year from the Campbellites, out of a paper sent to a newspaper office to read this infidel paper, printed by a man who depends upon his work for a living, and that you propose to send him the magnificent sum of 12 cents, for 12 extra copies of a paper containing your article that would cost you \$12.00 at ordinary advertising rates, and all to uphold your side of a Christian scrap that infidels do not care a dam to know about, shows your spirit of "self-sacrifice" and disposition to inordinate yourself on the altar of your country that would bring tears to the eyes of a crocodile. The Lord has raised me up for the special job of fighting preachers and religion, and for this purpose educated me in theology, under old Aleck Campbell, the "smart Aleck" of all the Campbellites, out at Bethany, 7 miles from town, and I know more about old Aleck and that Bethany and the Bethany in Judea that I was named for, than any other man in the world does, and if we would take away the "salaries," as you spell it, from the preachers, it would save the whole combine in six months, and as I propose to live 27½ years longer, making me 100 years old, to edit this paper as long as I live, I could not afford to destroy the preachers and the Christians religion in six months, and I hope the sky-busters, that you call "ministers," will make you ante up the plank or kick you out. The town Manila, was spelled Manila, until Dewey knocked "it" out of it, and if you are going to knock "it" out of preachers' salaries, don't put two "i's" in salary.

Turn honest and be an infidel and send me a "sweet William" for the

B. G. B. and I will help you out of the 9 hole, but dam me if I am going to print a \$1200 job for 12 cents to give some Campbellite Christian a Roosevelt "big stick" to break my own head. I can't see it. Can you?

P. S.—Jesus Christ and his gang—13; unlucky number!—all preached for money and jangled around the hat. I cut selected J. Isacariot, Esq., as the most honest man in the gang to trust with the money, and he never stole a cent of it, as any Sunday School Superintendent would have done, and run off to Canada.

You do not understand the meaning of "earnest," as it occurs in the N. T.

OKLAHOMA WOMAN.

Shows That Wilkinson Lied About my Friends There, Deserting me.

Union, Oklahoma, March 6, 05.

Mr. C. C. Moore.

Find inclosed \$1.00 for your valuable paper. My time was up, three months ago, as I will do better next time, for we are great lovers of the Blade and your way of thinking.

I think the last three numbers of the Blade are the best I have ever read.

I have to put you in the ranks with Ingersoll, Mark Twain and Bill Nye, as a humorist.

I believe you can put more seasoning in a "roast" than any man I ever read after—that is when you get after a hump-backed preacher.

I see that Mr. Rockefeller has forced the church to take \$100,000 from him as a gift to the Lord, and the preacher is awful mad about it. I'll bet, if old Rocky would give you that much money, you would show it down in your jeans and the Lord would never see a cent of it.

(Bet your awnse, dear Sister.) Because had writing, I want to finish being my garden this evening. I aimed to write a letter to be published in the Blade, but I haven't time.

I am afraid that the dollar, and what I have said about Uncle Charlie will make him print this.—MRS. N. F. RUSHING.

"And there was a sound of a Rushing mighty wind." (Acts. 2) what I call "wind jamming" now.

It makes me feel happy in my role of my own Rushing to see how you people out among the injuns, and prairie dogs, and rattlesnakes, and Campbellites and coyotes, and horned frogs and centepeds, and tarantulas and other varmints are ramming down Wilkinson's article that says that my friends in this country had all forsaken me since "the debate." Before I am done with U. G. (ly) he will be, in Oklahoma and the Injun Territory," as Zachary and Rucker are in Kentucky.

Holy J. C. what a trinity—Zach. Rucker and U. G. (ly)!

Excuse me for not saying any more but I am Rushing to go and finish forking that asparagus bed, and those peas, and turn the cows on the clover, and get the eggs, and put some gasoline in the cooking stove tank, and keep the hogs out of the yard and garden until my son and the niggers finish that wire fence, and plant those big pound seed—load a half-bushel, going to send Wilkinson one to use instead of his head—and churn (no) I hear Bettie, orange colored cock, doing that) fix that chicken trough so that it will do 50 cents a turn if over, get that bird's nest out of the gutter, take a peep at all the flowers and fruit blossoms, look for that niggers' knife that he lost, put some more brush on my lettuce bed to keep 236 chickens and 500 more coming, from scratching and eating the turnips, look at my son making faces, finish reading the proof of an book of my other son, my Ph. D. boy, written at Oxford University, London and in the British Museum, England, and then roast some chestnuts for Jim to print in the Blade and look over five or six infidel publications, and get it all done in time to get to the mail man in time at my gate, half a mile from the Quakerace house. I am in the same fix that a man in Winchester, Kentucky, was that was my father, used to tell about.

The man fell out of a third story window of a hotel and passed right by the second story window where Dr. Gus Mills was, sitting drunk and playing cards.

Somebody ran into Mill's room and said: "Did you see that man fall by your window?"

Mills, who had not, for a moment, stopped his game, said: "I saw a man come by here in a hell of a hurry, but I didn't ask him where he was going."

I am in a fix to ante up in 10 to go and stop that rooster and gobbler from fighting.

THE CHURCH OF HUMANITY.

Teaches that God, Satan and Holy Ghost are fabulous beings, heaven and hell are myths and life is extinguished forever at death. Send 10 cents for a year's trial. Subscription for its organ, the Christian Educator, Ad-

dress, W. H. Kerr, Great Bend, Kansas. 1mo

TEXAS STEER.

Aint in it, as a Kicker, Compared With How The Big Sky-busters are Kicking Out of the Traces.

Franklin, Pa., April 9, 05

Dear Bro's Moore and Hughes.

I send you clipping from Pittsburgh Dispatch of April 4, 05.

If you think it is all right please give it room in the good old Blade, as it shows that another sky-buster has either become ashamed of his bloody old doctrine or is too honest to preach it any longer, or possibly the old doctrine footed fellow told him to eat of the fruit of the tree, and he is liable to eat up the whole tree, root and branch. With best wishes for yourselves, your families and the Blade, I am your sincere friend.—JOHN RHODES.

The clip is as follows: (Special Telegram From the Dispatch Bureau.)

New York, April 3.

This is becoming a highly conspicuous error. The Rev. Dr. Donald Mackay, pastor of one of the most conservative churches on Fifth avenue, the Collegiate Reformed, has kicked over the traces of creed and ridiculed the "welfare" as condemning God from the pulpit in which he usually preaches.

He has been preaching for years and years of past ages he recently said: "I am done with that dreadful theology which pictured God as seeking His own glory at the expense of His creatures' welfare; as condemning God for His own mere pleasure innocent children and ignorant savages to an eternal torment that presupposes eternal torment that presupposes eternal evil."

The Synod got after him. A generation ago the fear of being unfrocked was enough to make the good old parson, Beecher was threatened; but he was as brave as he was independent. Then followed Van Dyke and many others. Instead of apologizing Dr. Mackay defies the Synod and reports: "I rather break stones by the roadside than teach savages the theology any longer." This has the right ring. It may not have cost him the same effort as Luther's refusal to climb straits upon his knees, but it is significant. The Church is going through a period of change that must bring all Protestantism together. High Church of England worshippers will go over to Rome, where they belong, and the others will come together on a broad basis that will mean the betterment of mankind. Alas, what grief these changing conditions will cause our beloved friends who have passed to the other side after having endured all the asceticism of steel-griddled Calvinism!

THE "EYE-OPENER"—CAMPBELL LITE PAPER.

Denton, Texas, April 11, 05.

C. C. Moore.

Dear sir—I send you a sample of the "Eye-Opener," which you may find very interesting.

I suggest that you squeeze that Lemmon, and mix him with some of your "Old Kentucky," and forward same to Texas in the B. G. B. for we like "something hot and juicy," as Bro. G. A. Lambeth says.—CLAUDE COOK.

The Blade in clubs of five sub scribers, only fifty cents each.

A Good Route to Try



It traverses a territory rich in undeveloped resources; a territory containing unlimited possibilities for agriculture, horticulture, stock raising, mining and manufacturing. And last, but not least, it is

The Scenic Route for Tourists.

The Frisco System now offers the traveling public excellent service and fast-time—

Between St. Louis and Kansas City points in Missouri, Arkansas, Oklahoma, Indian Territory, Texas and the Southwest.

Between Kansas City and points in Tennessee, Alabama, Mississippi, Georgia, Florida and the Southeast.

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Full information as to route and rates cheerfully furnished upon application to any representative of the Company, or to

Passenger Traffic Department, Chicago, Ill.

Salut L'ville

Was Miraculously Killed, According
To the Revivalist, and Ohio Govern-
or Is Asked To Verify the Tale.

**Passenger Traffic Department,
Commercial Building,
Saint Louis.**

CAMPING IN THE TRAIL OF DR. J. T. EDWARDS: THE CONVERTED INFIDEL.

Chicago, April 6, 05.
Dear Editor Moore.

The news-note and your pungent comment of a free-thinker, on "J. T. Edwards." In your issue of last week, caught my eye. I have been a persistent inquirer into newspaper fakes of all kinds for many years; they are legion and the genus theologian is especially numerous among them. As you say, this "conversion" yarn has all the well-known marks of clerical fraud; but I decided at once to run it to the ground, if possible.

Polk's Medical Register of the United States and Canada, told me that there was no physician by the name of Edwards licensed to practice medicine at Olney, Illinois, or in that county. However, to make assurance doubly sure, I wrote to Dr. Jeremiah Phillips of Olney, who graduated nearly half a century ago and who is now a "very well known" man in Olney.

To my sincere regret, I heard from Victor E. Phillips, that his father, Dr. Jeremiah Phillips, died last fall, at the age of 88 years and six months. On, however, kindly answered my questions.

Will you greatly oblige me by telling me whether you know, or know of a Dr. T. J. Edwards, of your town, and, if so, whether he is in regular standing and practice?

To this Mr. Phillips replies: "I never heard of such a man as Dr. T. J. Edwards. His name does not appear in our city directory. The City Assessor does not know him. He is not known at the Olney post office. I am satisfied no such man has lived here within the last 35 years. There was a Dr. E. E. Edwards here about 1885 or 1886, he is now in Florida. He was not an M. D., but a P. D. a teacher and later an Episcopal minister."

Evidently a man known as an author of books and magazine, ought to be known at the post office; and one who could burn up \$300 worth of books should have been known to the tax assessor. As a matter of the fact, he name T. J. Edwards whether a physician or not, does not appear in any authentic publisher's list in the literary annals or annals of pedological literature, with which it is possible to spot an American or English writer, or an understanding whatever. You, and Dr. W. J. and I, and a whole lot of us, all such run to earth, are my principal form of recreation or relaxation.

P. S.—Send along some jobs like this; they are my hobby. Patent medicine fake testimonials, religious fakes, miraculous cures, ghost stories, wonderful spirit manifestations and all such run to earth, are my principal form of recreation or relaxation. Accompanying his article is a note to me marked "personal," but I cannot see any impropriety in publishing it. I think him a very nice fellow, and am glad he will write for the Blade, but I also did not like to get "real mad" at me because I did not stop to see him, in Washington, on my way to the Orient.

His letter is as follows:

PERSONAL.

Friend Moore,
You did me a trifling injustice recently in the Blade, when you said I was angry because you did not call on me in Washington. Doubtless your memory played you a trick. I never wrote in any harsh way of you, quite the reverse! I did once feel hurt at a rather undignified, puerile attack on me, of a very personal sort, that you allowed Dr. Wilson to write for the Blade; but, as you and he and all the rest have since backed down and taken the words "Little Party" of my banners (just as I advised and thus raised his ire) I long ago forgave and forgot. But that was all long before you started to wave your delightful "Dog Fennel." In the face of Oriental superstition and fraud, I simply then wrote your good wife how much I regretted not meeting you. Which was a genuine regret, I assure you!

As to the copies of "Dog Fennel" ordered and paid for by me, I got one and asked Mr. Hughes to use the others with my compliments, "for the good of the cause."
Some day when room affords, please tell your readers I did not write bitterly of you. No need to mention Bro. Wilson, at all for he and I long ago buried our little tin hatchets. If I should write a half column or so, semi-occasionally, on current Science

affairs matters that are decidedly anti-theologic, would you care for them? I should be glad to do so, if it would help any.—MURRAY-AARON.

MY NEPHEW, DR. DABNEY

President of the University of Cincinnati, Trying to get in his Religious Graft in that Town.

Seven Mile, Ohio, April 12, 05.
Editor of Blue Grass Blade.

Please find enclosed clippings from Cincinnati Post, dated April 11. The one regarding the efficiency of prayer was published on March 31. What your nephew, Dr. Dabney, pulled off was published in the Cincinnati Post of April 10.

You will see, at once, how nearly you and the doctor agree. He says the Bible is the greatest book that ever was written for man.

Had not the Editor better stop claiming relationship with the doctor, or the readers of the Blade will conclude that the limb must have struck the head?

Possibly you had better not say, hereafter that there is no efficiency in prayer, as the Washington C. H. demonstration is in evidence.—JOHN MIKESSELL.

Dr. Dabney is only my nephew by marriage. I am glad if he gets worse. He is out for the stuff, and he gets it.—\$8,000 a year, and fine residence guaranteed for 5 years—and religion is the thing to get it out of.

He is a good man excepting his worst of all the brands. He is scholarly in other matters, but I have never seen in him, any intelligence on the subject of religion.

The University of Cincinnati will never rank high so long as he is at the head of it. The clipping about the Washington C. H. Ohio, matter is that on a liquor vote in the town, the town went "wet" by a bigger vote than that for Roosevelt, and the women prayed all day, and that the Prohibits bought votes, though it does not say that they used whiskey.

The heading and article about Dr. Dabney are as follows:

SECT JEALOUSY RESPONSIBLE FOR THE ATTACKS ON BIBLE.

Dr. Dabney Suggests Text Book for Bible Study in Schools.

"Jealousy among the different religious sects is responsible for the fact that the Bible now has no place in many of our public schools." Said Dr. C. W. Dabney, President of Cincinnati University, in an address before the Evangelical Alliance Monday.

"The trouble is that each one of us is afraid the other fellow will teach his 'ism.' Those who disbelieve in the Bible are not the men who are responsible for the fact that it has no place in the public schools, but disbelievers among believers. I believe it is the greatest book of wisdom given to man, and ought to have a place in the schools. It is impossible to understand good literature without a knowledge of the Bible, and yet children are barred from it, while their parents quarrel over it."

Dr. Dabney urged that an effort be made in Cincinnati for ministers of all denominations to get together in the preparation of a text-book from the Old Testament, which could be at least read in the schools. He said he did not believe the Bible should be used in the schools as a book of doctrine, nor should the school be turned into a prayer meeting.

THE TOMB OF JESUS.

Falls City, Nebraska, April 9, 05.
C. C. Moore.

Inclosed you will find clipping from "The Woman's World," first page. I would like to hear from you through the B. G. B.—F. L. MASON.

The page contains an account and two pictures, of the grave of Jesus, as an offense to the account of the true grave of Jesus, which is outside the walls of Jerusalem, and not the fake thing exhibited for money in the Church of the Holy Sepulcher. But, even then, the account is inaccurate because it is the same as that in the New Testament, and the pictures which are engravings by the old masters are nothing at all like the grave of Jesus. I have given the description minutely in "Dog Fennel" and cannot afford to repeat it at all fully here. I will, however, mention a few things.

It is absurd to suppose that an angel could have sat upon the stone which was rolled away, if angels are formed at all like human beings, which is certainly a teaching of the Bible. The reason why it would be impossible is fully explained in "Dog Fennel."

The stone that was rolled away from the tomb of the Kings of Israel

in, however, a splendid place to sit down, and whoever wrote, in the New Testament, the account of the angel sitting on that stone had probably seen the one at the tomb of the Kings of Israel and thought the doors of the two were alike, and they are alike in principle; but the stone that rolled away from the tomb of the Kings is a nice place to sit down on, and is there now, and I sat on it, while it was at the grave of Jesus, now taken away, was so tall—fully six feet—and so thin, about 10 inches, that one could get upon it and sit there when it was in the groove in which it rolled.

I think that at the tomb of the Kings it is possible that by stooping one may see from the outside, better into the tomb of the Kings, but there is no more occasion for stooping to see into the tomb of Jesus than there is for stooping to look into an ordinary room in a dwelling house.

So that it seems probable that the New Testament writer who described Peter as stooping to look into the tomb of Jesus also made that mistake in supposing it was like the tomb of the Kings. The story about the "young man," or angel who was seen "sitting on the right side" of the tomb, inside, is absurd because there is no place there for anybody to sit without sitting on the edge of one of the graves in the tomb and putting his feet down in a grave.

Another account says there were two angels sitting one at the head and the other at the foot of the grave of Jesus.

I could not tell which was the head and which the foot, but at one end of the grave nobody could sit because the grave goes right up to the wall of the sepulcher, or tomb, and nobody could sit at the other end unless he sat on the floor of the passage and put his feet down in the grave.

The account and pictures are simply absurd to one who has seen the place where Jesus was buried.

CINCINNATI SCRAPPING OVER RELIGION IN SCHOOLS.

Ezel, K., April 12, 05.

Dear sir—I enclose you clippings from yesterday's Cincinnati Post, (April 11).

I think these should be attended to promptly, and I know of none better suited to the job than yourself. In this country where there are different kinds of Bibles, all kinds of Bibles, and all kinds of believers and disbelievers, for one class of believers to talk about the Bible and sectarianism is the height of foolishness.—T. F. CARR.

The Cincinnati Board of Education has recently decided that no religious books shall be read, and no religious taught, in the public schools.

One of the clippings is a protest against that decision by Rev. D. M. Pratt of Walnut Hills Congregational church. The other is a report of what was said favoring the teaching of religion in the schools, by Dr. Dabney of the University of Cincinnati.

THE EYE OPENER.

A Campbellite Religious Paper.

Some one has sent me a copy of The Eye-Opener, a Campbellite religious paper in Anahu, Texas, the slang name of which suggests the low style of the publication.

It is marked, with a red stencil, "Sample Copy," as if it might have been sent by its editor, but it has such passages marked in it, as you would imagine had been marked by one who was disgusted with the paper.

The first thing in it that attracted my attention is a defence of "Bro. James W. Zachary." It prints a piece from the "Tennessee Methodist," which that paper received from Bandana, Ky., where Zachary had been debating on baptism, the main gun among the Campbellites, with a Baptist named R. H. Pique, that town being the place where Zachary had a little preacherial episode with a Baptist cook who said as follows:

"We, the undersigned members of the church, were present at the Pique Zachary debate at Bandana, Ky., and do testify according to our sincere opinion, Jas. W. Zachary did utterly fail to sustain one single point in his affirmation or to refute one single point affirmed by R. H. Pique. We do further testify that according to our sincere opinion, R. H. Pique did by preponderance of argument sustain every point in his affirmation, even baptism by affusion and infant baptism, and did refute every point affirmed by Jas. W. Zachary. Be it understood, how-

ever, that we do not endorse Methodism in its origin or as a whole in its doctrine and practice. Furthermore, R. H. Pique deposed himself as a Christian gentleman, and such we believe him to be."

The Campbellites and the Baptists agree in saying that ducking is the right way to baptize, and that the church is all wrong about it, and yet here is the Campbellite Zachary debating against the Methodist and defending the Baptist style of baptism, and these Baptists decide in favor of the Methodist champion, and against Zachary, and they say that Pique, the Methodist, is a "Christian gentleman," and do not say this about Zachary.

The Eye-Opener prints this piece from the Tennessee Methodist in order to get to come back at that paper.

Five times, in his article, the editor speaks of the number of signers as "25" when there are 29.

He accuses the Baptists of going over to the Methodist in the following language:

The unmixt truth in the case is, that the Baptists and Methodist will stick together like two brothers and resort to any kind of means, fair or unfair, in order to down those whom they blindly stigmatize as "Campbellites."

Alluding to Zachary's episode with the cook woman the Eye-Opener says: "Someone, not satisfied with the Baptists going back on their own doctrine and practice, started an infamous lie on Bro. Zachary, and had a poor orphan girl to swear to it, in order to down the character of Bro. Zachary."

The paper has 22 editors, and this article is written by the most prominent one, whose name comes first.

It winds up, with his own spelling as follows:

Bro. Zachary simply put a fly in Methodist, and Baptist gravy, and it made both parties so contential sick that they have to throw 'em up or die a spilling."

It spells Zachary's name three ways. That's a specimen of the language and spelling, of a Campbellite preacher and editor, when that church has a preacher factory at Lexington against which the city lately brought suit for \$150,000, and since that time, a man has given them \$150,000, and that college refuses to pay their taxes on the ground that they are a religious educational institution.

It is from among people of this kind that young men are found to send to Lexington to make Campbellite preachers out of.

I never knew but three preachers who came out of good society. They were Billy Breckinridge and I and another Campbellite preacher.

I don't give the name of the last one, because it is embarrassing to me, our families being connected.

He stole more money in Kentucky than any other man who ever lived in the state except Dick Tate, the Baptist Sunday School Superintendent, who was treasurer of Kentucky. Tate stole \$270,000. The Campbellite stole \$180,000 in Clarke county, Kentucky, and large amounts at other places.

If you want to know his name write to any banker, in Winchester, Kentucky, who was there about 15 years ago.

The next piece in the Eye-Opener is about a preacher named Lambeth. He went to Sandy Ridge to preach and found that the brethren there were using an "organ," and he gives them h—, He would not let them blow the thing while he was there, and he sent his brethren of the same faction to withdraw themselves from the organ grinding gang, they being heretics that the New Testament says all good Christians should shake.

What they call an organ is one of these big accordeons stuck up on legs that you work by tramping the thing with your feet, like the niggers and po white trash have around Lexington, and that makes a noise like a combination of "juice-harp" and buzz saw.

The scrap over the "organ" started here in Lexington between two Campbellite preachers, McGarvey, a little Irishman, and a big fat cuss named Collico, who came from Australia and is probably descended from the convicts that the English used to send there. McGarvey, the anti-organ champion got kicked out.

These two factions will now hate each other like snakes, and train their children to do the same, and it is from influences of this kind that comes the principal part of the crime in this country: each faction of preachers teaching its followers to hate the other and thus get money, just as politicians do.

Then there are other marked places in bad spelling and bad grammar, a sample of which is as follows: "The promised article will soon appear. Our 164 answers to Methodist Pique's Campbellite questions," and Pro. Zachary's article, too, will be

PRICE LISTS MEN'S NEW MODEL 16 SIZE WATCHES

HAMPDEN: "No. 164," 23 jewels, \$32; "105," 23 jewels, \$26; "Wm. Kinley," 21 jewels, \$23; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$5.50.

WALTHAM: "Riverside Maximum," 23 jewels, \$50; "Vanguard," 22 jewels, \$20; "Riverside," 17 jewels, \$21; "P. S. Bartlett," 17 jewels, \$12.50; 15 jewels, \$9; 7 jewels, \$6.

ELGIN: "No. 156," or "162," 21 jewels, \$40; "270," 21 jewels, \$25; "243" or "246," 17 jewels, \$22; "242," 17 jewels, \$13; "241," 17 jewels, \$12; 15 jewels, \$5.50; 7 jewels, \$6.

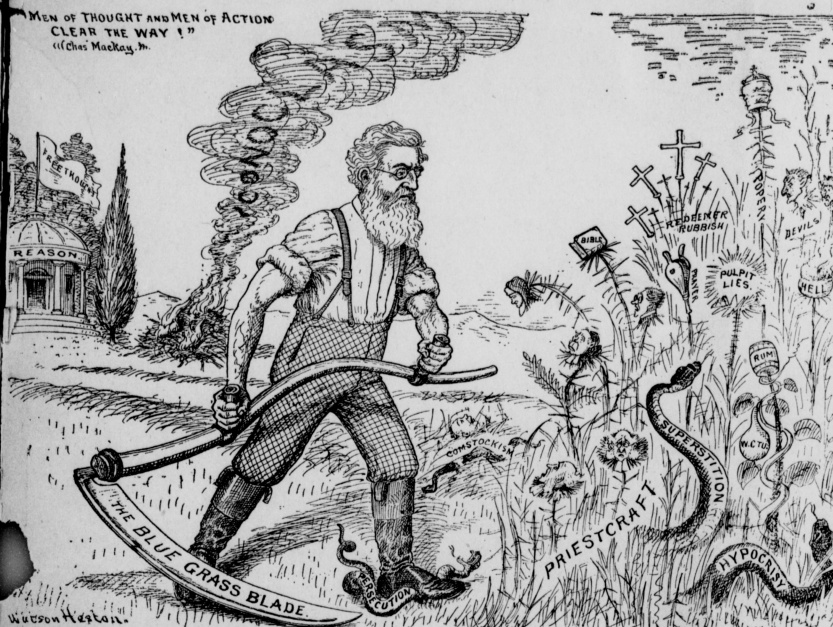
CASES: All the above in the new model, this Silverette Screw Cases. In Baby's, Crown or Decker filed gold screw case, guaranteed by manufacturers for 20 years, artistic, hand chased or plain, \$3.00 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silverette case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shop-worn" watches), an accurate time-keeper and, if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of die-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and—if watch is new and perfect—you are safe to buy them where price is lowest. I say freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampden, 15-year gold filled latest style, artistic hand-chased, 7 jewels, \$10; 15 jewels, \$15; 16 jewels, \$20; 17 jewels, \$22; 21 jewels, \$25; 23 jewels, \$30; 25 jewels, \$35; 27 jewels, \$40; 29 jewels, \$45; 31 jewels, \$50; 33 jewels, \$55; 35 jewels, \$60; 37 jewels, \$65; 39 jewels, \$70; 41 jewels, \$75; 43 jewels, \$80; 45 jewels, \$85; 47 jewels, \$90; 49 jewels, \$95; 51 jewels, \$100; 53 jewels, \$105; 55 jewels, \$110; 57 jewels, \$115; 59 jewels, \$120; 61 jewels, \$125; 63 jewels, \$130; 65 jewels, \$135; 67 jewels, \$140; 69 jewels, \$145; 71 jewels, \$150; 73 jewels, \$155; 75 jewels, \$160; 77 jewels, \$165; 79 jewels, \$170; 81 jewels, \$175; 83 jewels, \$180; 85 jewels, \$185; 87 jewels, \$190; 89 jewels, \$195; 91 jewels, \$200; 93 jewels, \$205; 95 jewels, \$210; 97 jewels, \$215; 99 jewels, \$220; 101 jewels, \$225; 103 jewels, \$230; 105 jewels, \$235; 107 jewels, \$240; 109 jewels, \$245; 111 jewels, \$250; 113 jewels, \$255; 115 jewels, \$260; 117 jewels, \$265; 119 jewels, \$270; 121 jewels, \$275; 123 jewels, \$280; 125 jewels, \$285; 127 jewels, \$290; 129 jewels, \$295; 131 jewels, \$300; 133 jewels, \$305; 135 jewels, \$310; 137 jewels, \$315; 139 jewels, \$320; 141 jewels, \$325; 143 jewels, \$330; 145 jewels, \$335; 147 jewels, \$340; 149 jewels, \$345; 151 jewels, \$350; 153 jewels, \$355; 155 jewels, \$360; 157 jewels, \$365; 159 jewels, \$370; 161 jewels, \$375; 163 jewels, \$380; 165 jewels, \$385; 167 jewels, \$390; 169 jewels, \$395; 171 jewels, \$400; 173 jewels, \$405; 175 jewels, \$410; 177 jewels, \$415; 179 jewels, \$420; 181 jewels, \$425; 183 jewels, \$430; 185 jewels, \$435; 187 jewels, \$440; 189 jewels, \$445; 191 jewels, \$450; 193 jewels, \$455; 195 jewels, \$460; 197 jewels, \$465; 199 jewels, \$470; 201 jewels, \$475; 203 jewels, \$480; 205 jewels, \$485; 207 jewels, \$490; 209 jewels, \$495; 211 jewels, \$500; 213 jewels, \$505; 215 jewels, \$510; 217 jewels, \$515; 219 jewels, \$520; 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327 jewels, \$790; 329 jewels, \$795; 331 jewels, \$800; 333 jewels, \$805; 335 jewels, \$810; 337 jewels, \$815; 339 jewels, \$820; 341 jewels, \$825; 343 jewels, \$830; 345 jewels, \$835; 347 jewels, \$840; 349 jewels, \$845; 351 jewels, \$850; 353 jewels, \$855; 355 jewels, \$860; 357 jewels, \$865; 359 jewels, \$870; 361 jewels, \$875; 363 jewels, \$880; 365 jewels, \$885; 367 jewels, \$890; 369 jewels, \$895; 371 jewels, \$900; 373 jewels, \$905; 375 jewels, \$910; 377 jewels, \$915; 379 jewels, \$920; 381 jewels, \$925; 383 jewels, \$930; 385 jewels, \$935; 387 jewels, \$940; 389 jewels, \$945; 391 jewels, \$950; 393 jewels, \$955; 395 jewels, \$960; 397 jewels, \$965; 399 jewels, \$970; 401 jewels, \$975; 403 jewels, \$980; 405 jewels, \$985; 407 jewels, \$990; 409 jewels, \$995; 411 jewels, \$1000; 413 jewels, \$1005; 415 jewels, \$1010; 417 jewels, \$1015; 419 jewels, \$1020; 421 jewels, \$1025; 423 jewels, \$1030; 425 jewels, \$1035; 427 jewels, \$1040; 429 jewels, \$1045; 431 jewels, \$1050; 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633 jewels, \$1555; 635 jewels, \$1560; 637 jewels, \$1565; 639 jewels, \$1570; 641 jewels, \$1575; 643 jewels, \$1580; 645 jewels, \$1585; 647 jewels, \$1590; 649 jewels, \$1595; 651 jewels, \$1600; 653 jewels, \$1605; 655 jewels, \$1610; 657 jewels, \$1615; 659 jewels, \$1620; 661 jewels, \$1625; 663 jewels, \$1630; 665 jewels, \$1635; 667 jewels, \$1640; 669 jewels, \$1645; 671 jewels, \$1650; 673 jewels, \$1655; 675 jewels, \$1660; 677 jewels, \$1665; 679 jewels, \$1670; 681 jewels, \$1675; 683 jewels, \$1680; 685 jewels, \$1685; 687 jewels, \$1690; 689 jewels, \$1695; 691 jewels, \$1700; 693 jewels, \$1705; 695 jewels, \$1710; 697 jewels, \$1715; 699 jewels, \$1720; 701 jewels, \$1725; 703 jewels, \$1730; 705 jewels, \$1735; 707 jewels, \$1740; 709 jewels, \$1745; 711 jewels, \$1750; 713 jewels, \$1755; 715 jewels, \$1760; 717 jewels, \$1765; 719 jewels, \$1770; 721 jewels, \$1775; 723 jewels, \$1780; 725 jewels, \$1785; 727 jewels, \$1790; 729 jewels, \$1795; 731 jewels, \$1800; 733 jewels, \$1805; 735 jewels, \$1810; 737 jewels, \$1815; 739 jewels, \$1820; 741 jewels, \$1825; 743 jewels, \$1830; 745 jewels, \$1835; 747 jewels, \$1840; 749 jewels, \$1845; 751 jewels, \$1850; 753 jewels, \$1855; 755 jewels, \$1860; 757 jewels, \$1865; 759 jewels, \$1870; 761 jewels, \$1875; 763 jewels, \$1880; 765 jewels, \$1885; 767 jewels, \$1890; 769 jewels, \$1895; 771 jewels, \$1900; 773 jewels, \$1905; 775 jewels, \$1910; 777 jewels, \$1915; 779 jewels, \$1920; 781 jewels, \$1925; 783 jewels, \$1930; 785 jewels, \$1935; 787 jewels, \$1940; 789 jewels, \$1945; 791 jewels, \$1950; 793 jewels, \$1955; 795 jewels, \$1960; 797 jewels, \$1965; 799 jewels, \$1970; 801 jewels, \$1975; 803 jewels, \$1980; 805 jewels, \$1985; 807 jewels, \$1990; 809 jewels, \$1995; 811 jewels, \$2000; 813 jewels, \$2005; 815 jewels, \$2010; 817 jewels, \$2015; 819 jewels, \$2020; 821 jewels, \$2025; 823 jewels, \$2030; 825 jewels, \$2035; 827 jewels, \$2040; 829 jewels, \$2045; 831 jewels, \$2050; 833 jewels, \$2055; 835 jewels, \$2060; 837 jewels, \$2065; 839 jewels, \$2070; 841 jewels, \$2075; 843 jewels, \$2080; 845 jewels, \$2085; 847 jewels, \$2090; 849 jewels, \$2095; 851 jewels, \$2100; 853 jewels, \$2105; 855 jewels, \$2110; 857 jewels, \$2115; 859 jewels, \$2120; 861 jewels, \$2125; 863 jewels, \$2130; 865 jewels, \$2135; 867 jewels, \$2140; 869 jewels, \$2145; 871 jewels, \$2150; 873 jewels, \$2155; 875 jewels, \$2160; 8

MEN OF THOUGHT AND MEN OF ACTION
CLEAR THE WAY!
(Chas. Mackay, Jr.)



(From Lexington Leader).
W. T. BROOKE IN FIGHT.

Former K. U. Man has Battle in Streets as Result of Big Temperance Fight.

Crawfordsville, Ind., April 22.—The temperance fight that has been raging at Ladoga for the last month reached a climax this morning when Elder W. T. Brooks, of the Christian church, an evangelist known throughout Ohio and Kentucky, went into the store of Brown and Ashby and asked the latter if he had sold Rev. Mr. Crim that he was selling but a liar. Ashby admitted that he had made such a remark, whereupon Brooks struck him with his umbrella. Brown came to the rescue of his partner and knocked Brooks down. A running fight between the men ensued down the street for two blocks.

A crowd of anti-temperance men quickly collected with the view of mobbing the preacher, and it required all the efforts of the latter's friends to save him from summary vengeance. The parties in the fight are all members of the Christian church.

Another meeting of the temperance people was held tonight and behind barred doors as far as the trouble was feared. Brooks and Ashby were arrested tonight and their preliminary hearing will be held to-morrow.

Who Brooks Is.

W. T. Brooks is a graduate of Kentucky University, having left that institution several years ago. While here he was one of the most popular young men in that institution and was generally known as a young man who possessed both ability and the moral and physical courage of his convictions.

While I have long said much against the Campbellites, I have hitherto said that they were just as good as any of the other churches. I shall no longer say that I am now satisfied that they are the worst of all the churches, and I give the above as a sample of the morals of their preachers. The Catholics are the worst of all the churches for meddling in political affairs. The Presbyterians are the most bigoted of all the churches and have done more to make the world unhappy by their teachings about hell. The Baptists are the most ignorant, and the Methodist preachers and Episcopalians are the greatest libertines with women; but, for all-around devilry, and variety of crime and ignorance, the Campbellite leads the procession. You can see from the tone of the Lexington Leader, that in this region where the Campbellites predominate, it does not dare to instigate against the conduct of the fellow Brooks,

but compliments him for having the courage of his convictions. This Kentucky University is nothing but a big Campbellite preacher factory, a sample of the out-pout of which is this bully Brooks!

This is the church that is refusing to pay taxes on \$1,500,000 on the ground that it is a religious institution, and that has recently begged, and gotten \$25,000 from the infidel Andrew Carnegie to build a Science Hall. This is the church from which as a result of a squabble among them on the subject of grinding the organ in their churches, little Jack Horner McGarvey, an Irishman not smart enough for a priest, not money enough for a policeman, not money enough for a coachman, as the leader of the anti-faction, has started all over the West, the fight on the organ question in which Campbellite preachers and editors are damning and eussing out each other, as prize fighters and football men and race horse jockeys would not condescend to do.

Kentucky has the worst reputation of any state in the Union, and its criminals are all Christians, most of them devout Christians, and this Campbellite church is the leading religious influence of the state.

They are also strong in Cincinnati, and it was probably largely from their influence that that town sent me to the penitentiary, because I was an infidel. The Cincinnati Enquirer therefore calls them the Christian church, while a Washington dispatch calls them Campbellites.

The Church of Humanity.

Teaches that God, Satan and Holy Ghost are fabulous beings, heaven and hell are myths and life is extinguished forever at death. Send 10 cents for a year's trial. Subscription for the Christian Educator, Address W. H. Kerr, Great Bend, Kansas. Imo.

Laurel, Md., March 23, 1905. My dear Mr. Moore:

A lady handed me the enclosed, saying she was a student of a good infidel paper, for which she could send this article. I gave her one of your papers with which she seemed delighted. Could you publish it for her? If not please return it with any necessary criticism.

I enclose stamp.—MRS. W. E. JOHNSON.

P. S.—If you print it and wish her name, I will send it.

The article is as follows:
Is The World Influenced by a God

How often do we hear the expression, "God is the umbrella of the universe," or "Is God the umbrella of the universe, or is each human being an umbrella of a creatureal mass universe?"

Is God a necessity to the uni-

verse, or is each human being a necessity to certain individuals?

Does God cast shadows and sunlight over the universe, or is it each human being casting shadows and sunlight over their affinities?

Is not the human life a small universe covered by some individual influence? Life would not be worth much, were it not for this influence. Even though it is oftentimes of an unpleasant nature, or the umbrella casts a tremendous shadow over us, are we not willing to be a subject to its power, and do we not love to do its bidding?

It may sometimes be in the form of love, love hate or friendship, yet it is, influence, and without that influence life would be a barren desert, moistened at long intervals by only sufficient tear drops to moisten the outside; not enough to influence the heart sufficiently to bring out nature's true feelings. Our being would move as the sands of the desert, merely by the winds of life blowing against us. Our nature would be warmed as by the hot sun on a desert soil, and trampled over, as the lonely desert is trampled by weary, uninteresting travelers, whose desire is to leave you as soon as possible, and who only travels near you when necessity compels them. The true wife, whose heart and soul is wrapped in a loving husband, is a small universe covered by an umbrella of love. Perhaps in an hour of sorrow a shadow casts almost blackness over the small universe, but an influence exists there, which she would not for worlds remove. She holds by a hand of love the umbrella over her, patiently waiting the shadows to turn to sunlight, yet were the umbrella or influence removed, her happiness would be blown, as the sands of the desert.

The child whose innocent heart knows no trouble, is covered by the influence of mother. Under this little umbrella it finds love and warmth. It lives under its tender covering knowing nothing of fear, or of the wide cold world outside.

The youth and maiden, whose hearts have been touched by the warmth of love, is covered by an umbrella, under which canopy they are learning of a new existing influence.

The old couple, sitting beside the slowly dying embers of life, are covered by the same umbrella or influence, under which they sat together years ago when they watched the building of that fire into life.

And so we live, under our own little umbrella which as it is moved by the light winds of circumstances sways us with it, we care not whither. We seem perfectly willing to be moved and swayed by the greatest power given one human being over some other influence.—L. M. J.

FANATICS GIVE

STUDY IN NUDE.

Weird Procession Paraded up one Of The City's Principal Streets—Interpreted by the Police-Garden of Eden Spectacle was Broken into by Worldly authority.

Two Men, a Woman and a Boy, Insane With Religious Fanaticism, Stripped Naked and Started to Tour The City.

The above are headlines in the Daily Oklahoman.

Across the top of the whole first page there is printed in red letters, "Why should any one go away to Colorado to hunt when Oklahoma City police can find four bare on one city street?"

The joke of course is on the "bare."

The paper devotes nearly three columns of fine print to a description of this new religious performance that seems likely to make a success as an attraction in theology.

The men and the women were absolutely naked and a crowd of 1000 people gathered around them, and when asked if they did not feel ashamed they said no, that they were perfectly happy, and that that was the way God had the man and the woman in Eden and that it ought to be that way now.

If some of the best looking of these Nation Army babies will try that on—or off—I'll bet they will draw good crowds. It will be noticed that this occurs out in Oklahoma, where my man Wilkinson has the religious training of the people.

I suppose we will soon hear of his appearing on the streets in what Trilly calls the altogether. I think his appearance in that style would be splendid to disperse a mob. It would beat shooting into them, and he ought to have that job in Russia or Chicago.

IN TROUBLE

Is "The Christian Educator and God's Defender."

That's the name of a newspaper published at Great Bend, Kansas.

The paper is a mixture of infidelity and religion, and is run in the interest of a religion of which its editor W. H. Kerr, is the Jesus Christ, or Dowie. But Kerr is a good man, and his paper perfectly moral and decent, and while visionary and a little daft, as religious leaders generally are, I believe he wants to do good.

The government seems disposed to stop the publication of his paper, not for any immorality in it, but because the government does not think it has the requisite bona fide subscription.

Bro. Kerr does not seem to re-

PRICE LIST

MEN'S NEW MODEL 16 SIZE

WATCHES

HAMPDEN: "No. 104," 23 jewels, \$32; "105," 23 jewels, \$26; "Wm. Kinley," 21 jewels, \$23; same, 17 jewels, \$12; "General Stark," 17 jewels, \$10; 15 jewels, \$8; 7 jewels, \$6.50.

WALTHAM: "Riverside Maximus," 23 jewels, \$50; "Vanguard," 22 jewels, \$30; "Riverside," 17 jewels, \$31; "P. S. Bartlett," 17 jewels, \$12.50; 15 jewels, \$9; 7 jewels, \$6.

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CASE: All the above in the new Model, thin Silverine Screw Cases. In Baby's, Crown or Decker filled gold screw case, mounted by manufacturers for 20 years, artistic hand chased or plain, \$3.00 more; hunting, \$5.00 more. In 25 year case, \$2.00 more than in 20 year case. In cases guaranteed for all time, screw, \$8.00, or hunting, \$10.00 more than in Silverine case. Prices of solid gold cases on application.

Every watch guaranteed fresh and new from factory (no "shopkeepers"), an accurate time-keeper and if well used, good for fifty years or longer. Will be kept in order for one year. Beware of "Special" movements and cases made nobody knows where, and which you cannot price intelligently and buy everywhere. Also of die-work (stamped) "engraved" cases—they are a fraud. Those listed above are known to be the best watches made, and if watch is new and perfect—you are safe to buy them where price is lowest. I pay freight.

LADIES' GOLD WATCHES.

Large (6) size Elgin, Waltham or Hampden, 20-year gold filled latest style, artistic hand-chased, 7 jewels, \$10; 15 jewels, \$12.50; 16 jewels, adj. \$17. Small (5) size 7 jewels, \$11.50; 15 jewels, \$15; 16 jewels, adj. \$18. "Riverside," extra fine, \$26. In 25-year case, \$1 more. In 14k solid gold case, \$10 to \$50 more. Latter with diamonds all in plush box, prepaid, with guarantee.

CHAINS.

Long Guards, latest style, soldered links, opals or other sets in slides, editor rated, \$1, \$1.50 and \$2. Best Pique Gold, \$2.50, \$3 and \$4. Extra heavy, \$5. Solid Gold, \$5, \$10, \$10 and \$12. Gentle Chains, same variety. Orders filled from any catalogue at same price or less. Cash refunded at option.

DIAMONDS, PEARLS, OPALS, ETC.

I am an expert in this line and will save you 20 per cent if you will order of me.

Send for price list of Jewelry, Freehought Badges, Rings, Silver and Plated Ware, Optical Goods and My Tract, "Thelmin in the Crucible," free.

OTTO WETTSTEIN

110 N. KENSINGTON AVENUE

LA GRANGE, ILL.

proach the government—which seems to be right in this matter, and the editor asks that friends will come to his assistance and give him sufficient subscription. It is a monthly 25 cents a year, sample copy free.

(Des Moines Daily News).

RESTORED TO CITIZENSHIP.
Dr. Hammer of Newton Back in Practice at Newton.

Dr. M. R. Hammer, of Newton, whose penitentiary sentence was commuted six months ago after serving 30 months of a three and one-half year sentence, which he claims was wrongfully inflicted and due to treachery, was today restored to citizenship by the governor. Dr. Hammer has re-entered the practice of medicine at his home.

Friend Moore.

Dr. W. A. Croft, 140 B st., N. E., Washington, D. C., has just sent me, inscribed with his compliments, his fascinating new book, "Folks Next Door," that describes, in his inimitably eloquent, witty, entertaining style, a July cruise along New England's coast, to the wonderful Bay of Fundy, thence to Newfoundland and Labrador, Quebec and Montreal, thence to Bermuda Isles, Cuba, Yucatan and Mexico, where among the Poltee ruins are "little stone gods too numerous to mention."

The book also includes some of his recent poems, for he is a high-class poet, having composed and recited at the World's Fair or Columbus Exposition, at Chicago, on the opening day, his famous poem, "Saint Peter's Mistake," picturing his learning to ride a bicycle is alone worth the entire cost of the book which is \$2.00.

The book is thoroughly Rationalistic, as he gives much of the history of the country through which he traveled, and it ought to be widely circulated by Rationalists for the excellent Rationalistic propaganda work it will do.

Because the Larchmont, (N. T.) recently printed a postal card I sent it, complimenting Dr. E. B. Foote's excellent medical writings. Dr. Foote has kindly thanked me therefor and generously offered me and my friend, Dr. A. Stauffer, copies of his newest revised edition of his great medical works, entitled "Home Encyclopedia of Medical, Social and

Sexual Science," which I will gratefully accept.

Those of you readers who have not read Dr. Foote's medical works ought certainly to get the writings of this great and good brother Rationalist, and try to induce others to do likewise for the mutual benefit of all concerned.

Heartily wishing you and all other Rationalists abundant good health, happiness, prosperity and longevity, I am—D. WEBSTER GROH.

IRRIGATED LAND IN THE SPOKANE VALLEY

The Spokane Valley extends from the city of Spokane for about 30 miles, with an average width of five miles, reaching Coeur d'Alene Lake, on the southeast, and Rathdrum, Idaho, to the northwest. The soil is similar to that of the famous Rhine Valley in Germany, with this difference that while the Rhine Valley has been cultivated for thousands of years, the Spokane Valley is practically virgin soil.

Spokane is the distributing point for eastern Washington and northern Idaho, has a population of 67,000, and from it electric lines are being constructed to all parts of the valley, which will soon be one vast suburb of the city itself.

Irrigated land in the western part of the valley is now worth \$300 per acre, while in the eastern part, where water is now ready for use, it can be had for \$150 per acre. Alfalfa and semitropical fruits of all varieties grow to perfection in this district. The proximity of Spokane makes this an exceedingly desirable proposition. For maps and other publications dealing with this and other districts along the Northern Pacific Ry., ask for Series D. 123.

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Account

SOUTHERN HARDWARE JOBBERS' ASSOCIATION.

AMERICAN HARDWARE MANUFACTURERS' ASSOCIATION. JUNE 9, 1905.

PLOWING ON SUNDAY A SIN ACCORDING TO THIS MAN

Wm. Reed Arrested by a Neighbor for Heinous Offense.

Accused Hunts up Attorney and Hearing Will be Held in Few Days—Other Court Matters.

In the mind of D. A. Davis it is a sin for a man to plow his fields on the holy Sabbath day. This is the reason he caused the arrest of Wm. Reed yesterday. Mr. Reed was rash and impulsive enough to turn a few furrows last Sunday and Davis was outraged. He did not care about being the only man in his neighborhood to observe a day of rest. He wanted all men to rest one day out of the seven and when he saw Mr. Reed hanging out to the hands of a law he was distraught. The blessed Sabbath was being desecrated and Mr. Davis pressed himself in haste to Justice Mowen's office where he swore out a warrant for his erring neighbor. Reed is charged with laboring on Sunday contrary to the statutes made and provided and in utter disregard of the peace and dignity of the commonwealth, and also made and provided. Constable Roney located Mr. Reed yesterday and the accused got busy in search of an attorney to look after his interests. The date for the hearing has not been set.

WE EDUCATE FOR WAR.

A democracy spending hundreds of millions for weapons and forts, for armies and navies, is enough to give joy. If we spent one-fourth of this treasure in schools and missions, the whole world would soon be ours in bonds of love and there would be no need of these engines of death and destruction.

So says Professor Charles W. Dabney of the University of Cincinnati. Glad to meet you, Bro. Dabney. Take a seat and let's have a little talk. Let's get acquainted. I have read the above lines and to the first sentence I must utter a great big, borrowed, Methodist Amen. If devils are taking cognizance of our undemocratic democracy, they are certainly joyous. If they are capable of becoming so. One of our most highly esteemed poets wrote:

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts.

I quite agree with the poet, Bro. Dabney, but beg to differ from you on your conclusions, and what we are annually expending millions for schools, but where is our harvest of peace? In our schools is taught that war is a part of human economy, and in almost every school in the land a portion of time is taken for drilling the young men in the art of wholesale murder, and he who discredits such teaching and such practices is pronounced disloyal to good government. So long as our schools and our teachers cannot rise above the teachings and practices of those historical periods which were built upon the pages and a travesty upon human progress, it is folly for us to turn to our schools for the remedy.

And what about missions? Do we find anything more encouraging? To be fair and not be misunderstood, let me class together the work of missionaries—home and foreign—and the entire movement; the church militant; and we are led to rejoice or to be hopeful that the whole world, or any considerable portion of it, is to be "ours by bond of love?"

O, certainly, Bro. Dabney, if our schools and our churches were what they ought to be; but right here you admit that they are not. You did not set forth your proviso when you said that if we spent one-fourth the amount on schools and missions the world would soon be ours, etc.

We expend multiplied millions on schools, Sunday schools, sermons and literature, but for what purpose? To bring the world into bonds of love? Nay, not even to justice and human regard for human beings. We laud the victor who is most successful in the work of adding to the miseries of mankind. In our schools? Yes, in our schools, our Sunday schools, our churches, and often we do the same thing in our homes. While we believe that:

The drying of a single tear has more of honest fame than shedding seas of tears.

But alas, we are not consistent.

Eight years ago I made the declaration: "If but one newspaper in five shall espouse the cause, and one minister in five be consistent with what he professes, and one teacher in five shall lend his best efforts, to further

these steps, then will there be thousands to be won in the work, and in the dawn of the twentieth century universal peace will have dawned upon earth, swords will be beaten into ploughshares, spears into pruning hooks, and men will learn war no more."

But there is not one newspaper in five to espouse the cause of peace, not one teacher in fifty to lend his efforts, and not one minister in five hundred to take a few days off from the work of bolstering up the crumbling and tottering structure upon which rests their bigotry, their superstition, and their priestcraft. Even the church of which you are a member, Bro. Dabney, is not awake to the evils of war, but is busy with efforts that discount the edicts of indulgences in the sixteenth century.

Why then turn to our schools and our missions to do a work that at present is so far from their efforts today?—J. H. DUNDAS.

SAME OLD STORY—PREACHER AND WOMAN.

Diamond, Ala., April 15, 1905. Dear Heathen.

The enclosed clipping is from the Guntersville Democrat.

You see we are keeping up with the band wagon. We are very orthodox down here. We are not of the Savage and Abbott kind of Christians. We accept all "the Book" contains—bigamy, polygamy, concubinage and all.

A high officer here, betrayed a poor orphan girl that his father had raised in his home with him. He is now honored, and the victim of his vile lust could not be a Sunday School teacher if he was as competent as Talmage. There are not many infidels in the country, but they carry clean records.—J. W. HIGGINS.

The clipping is as follows:

Bigamous Elopement.
At midnight Sunday John Jordan, was roused from the slumbers of the past to furnish a team to a man and woman who were in a desperate hurry to reach Culman. The man proved to be W. T. Dyer of Redbank, in this county, and the girl his 17-year-old sister-in-law, Miss Eddy Adams. It seems he was away with his wife when he married her, and now repeats the feat with his younger sister. He also left a year old child for his wife to care for.

He added insult to injury by writing Mr. Adams, his wife's father, a letter of explanation stating that he would marry Eddy. Dyer has been a school teacher in this county for some time and is also a Missionary Baptist preacher. Mr. Adams was in town Monday trying to trace the fugitives and bring them back. They are headed for El Paso.

BISHOP HAMILTON'S STATEMENT.

San Francisco, Calif. April 9. E. M. 305 Dear Bro. Moore—Send me 50 cents worth of the Blade having power to Mrs. Henry. I am trying to get Kidder started again, and may succeed shortly.

Wonder what the Pope will say about Bishop Hamilton's statement. He lives on the corner, a few doors from me. That ghost story sticks and comes to me in all kinds of shapes. Kill Christ and the rest is easy. Thine—JOHNSON.

Bishop Hamilton's statement is as follows:

New York, April 7.—In an address to-day to the candidates for admission into the Methodist ministry and the New York conference, Bishop Hamilton of San Francisco, presiding officer of the convention, said the successful preacher must be a man of the world. He warned them not to bother about heresy or become heresy-hunters, and declared that there was too much philosophy and too little scripture in the study of doctrine. He told them to give the man with the hypothesis about the Bible the right of way if he had the proper spirit, but not to accept all they heard.

BLADE ALL RIGHT

Canaseraga, N. Y., April 14, 05. Rt. Rev. Bro. Charles C. Moore. Enclosed \$1.00. For 10 minutes I held \$2.50 in my hand, between two minds—what to do; send a club of 5, or just the Blade is all right. You have a tight dollar.

Right to go for those who put you in Columbus, and may you be able to give them ten-fold more hell yet.

I believe in reprisal, yes, I do. I like to see it get home.

I am not an atheist, but I am not an endorser of the common so-called God, who was manufactured by his votaries for the purpose of getting money over his back. I know a better God, and he glides now through your arteries and veins. Good bye—my regards to Mr. R. Rev. J. Q. A. Davis. A. M. M. D.

I don't want any God in my blood

You are a doctor; tell me what to take for it.

Is it any kind of microbe? I use saffron tea—is that good for it? Send us that \$2.50—don't be so darned stingy.

HOLLY ROLLERS ARE ROUTED BY FORCE.

Waverly, O., April 3.—Fighting viciously, use Hoy Rollers, who for four days and nights had been holding an unbroken service in an unsuccessful attempt to restore sight to Annie Kellison, were ejected Thursday from the township house in Morgantown by the township trustees, who became fearful lest the terrible strain of prolonged worship should overcome their reason.

The trustees were refused admission and told that God had ordered the Rollers to hold on until a cure had been wrought. Securing assistance and armed with clubs the trustees beat down the doors and were met by the frenzied men and women, a terrific struggle ensuing, until they were driven out and forced from the building. Several have become unbalanced by the intense excitement and they are under surveillance.

Great crowds from adjoining counties have arrived to witness their remarkable ceremony. Undaunted by present failure, Elders Morris and McKibban announced since all churches and public houses are now closed to them that as soon as the weather will permit an open air meeting will be held, when they will attempt to heal the blind and dumb who apply.

ARRESTED FOR WORKING ON SUNDAY.

Lima, Ohio, March 14, 1905. Mr. C. C. Moore.

Dear sir—A great calamity has occurred here. "Vengeance is mine, saith the Lord." A man has been caught earning his bread by the sweat of his brow on the holy Sabbath day. If he had been a glutton or a drunkard we could have "stoned him with stones that he died."

But this man was working on the Sabbath day, when God was resting. What can we do?

In our hour of need we turn to you, an old servant of the Lord, to help us. What can we do to escape the wrath to come? Tell us, and do it p. d. q.

Send 10 extra Blades and I will remit—CHARLES EVANS.

"Kill him dead," the devil, is all you can do, for that's what the Bible says, and this, a Christian country, and that do settle it. Don't shoot, hang, or electrocute. You have to seat him to death with rocks. The following is from the Republican Gazette:

St. Elmo, Tenn., April 14, 1905. Mr. C. C. Moore.

My dear friend—Enclosed find \$1.00 to pay for the B. G. B. I hope you and yours are well and happy, and the B. G. B. is prospering. Since I saw you, I have had a serious illness, but am well again.

How are the members of the A. F. A? Are they keeping up the interest and enthusiasm necessary for success?

Does Mrs. Closs write for the B. G. B.? I have not seen anything from her for a long time, but my paper has come so irregularly that I have not been saying lots of good things that I have missed.

I have not seen anything from Dr. Wilson. Has he been too busy prescribing drugs to let us hear from him?

I see a good article from Mrs. Henry in the Liberal Review this month. Wishing you all happiness in this life, and a full share in the next, if there be any next, I am truly yours.—(MISS) L. M. GIBSON.

FREETHOUGHT RALLY IN CINCINNATI.

James F. Morton, Jr., Editor of "The Demonstration" will lecture before the Economic Club, at the Vine Street Congregational Church, Cincinnati, at eight o'clock, Wednesday evening, April 26th, 1905.

Subject: "Philosophical Anarchy and Socialism." Mr. Morton is one of the best interpreters in the country of these radical questions. Mr. Morton has been invited to speak by the Economic Club, which in turn, has invited Liberals of all classes to attend and make of this a specially interesting meeting. A general discussion will follow the lecture, which, it is expected, will make this a lively meeting. Cincinnati Liberals please attend. Admission free.

DANGER IN REVIVAL?

The London hospital issues a warning against revivals, saying that emotion is a force seeking outlet in action capable of being guided by those who have been "trained to bring it into subjection, but certain, when suffered

to accumulate, to overpower persons of feeble will, and compel them into courses which sound judgment would often be unable to approve."

Abandonment to religious feeling, it says, is the surrender of the will to the emotions and the effect is to give emotion the predominant place in the organism.

Quoted in the Path Finder, Washington, D. C., April 1, 1905.

The above was sent the Blade by Dr. A. A. Bell, Madison, Georgia.

THE PRICE OF DOG FENNEL.

Chillicothe, Mo., April 13 1905. Editor of Blue Grass Blade.

Dear sir—To pay for a copy of "Dog Fennel" please find enclosed \$1.20—L. CHUTE.

Kin to "Shoot the chute"—"The price of 'Dog Fennel' is only \$1.00, with the postage prepaid, of course to you. But many people have said that the book is too cheap at a dollar, and of their own accord send 20 cents additional for postage and the generosity is appreciated.

DR. BOWLES

Asks That Infidels Will Spread Infidel Literature.

Muncie, Ind., April 13th, 1905. Editor Blue Grass Blade:

In a sermon preached at the Rev. Talmage to his congregation in the city of Washington, not long before his death, he warned his hearers against the danger of reading Free-thought literature, and stated that the faith of any Christian could be completely destroyed in six weeks by perusing the current infidel papers published in the United States.

This is probably the greatest and most important utterance that ever fell from the lips of this theological mountebank, and I am perfectly certain that the failure of Free-thinkers to recognize this great truth is the chief cause of the slow death of orthodox religion, and the slow growth of Rationalism.

In former letters I have urged the readers of the Blade to expend a few dollars each year in the purchase of infidel papers, and scatter them broadcast among the bibliolaters and devotees of orthodox religion, and I now repeat this advice, and hope that Free-thinkers every where will appreciate the significance of the statement made by the most colossal theological charlatan of the nineteenth century.

Probably not one in a hundred of the church habitues in the United States ever saw a Free-thought paper, and if they could be enlightened and made to understand that they belong to an institution that has rendered all the rivers of the earth with blood, they would soon vacate their pews and flock to the standard of Rationalism by tens of thousands.

A trifling expense on the part of every Free-thinker would accomplish this work far more rapidly than a hundred platform orators as gifted as the matchless Ingersoll.

Hoping that every Free-thinker in the United States will flood the darkened homes of their Christian neighbors with the light of reason, I am yours always—T. J. BOWLES.

A CAMPBELLITE SKY-BUSTER

Is Fined \$5,000 and Put in the Penitentiary.

Los Angeles, Calif., April 3, 1905. Brother Moore:


Read the sermon preached in the jail to the county prisoners last Sunday by a Christian criminal who will be behind the bars of San Quentin penitentiary before this letter reaches your office. This holy rascal shot his wife's eye out, a little over a year ago, and she only saved her life by jumping from a second story window in the hotel where they were staying at the time.

At first he claimed it was an accident, but the evidence proved him to be a liar. Then he tried the insanity dodge, but that also proved a failure, and he was sentenced to San Quentin for two years and fined \$5,000.

He has been in the county jail more than a year, trying to cheat justice, but God has gone back on him and to the penitentiary he must go, where he will enjoy the distinction of being the only rich man among the thousands of convicts confined there. The rich generally escape punishment for their crimes.—S. A. SMYTH.

Milford, Nehr.—I am a great friend of the Blue Grass Blade. My subscription has nearly expired so please find \$1 to renew.

I have worked up a good many subscribers for the Blade and I have paid for them all in advance and waited for them to pay me and some have not



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paid yet. I want the Blade as long as it is printed, because it teaches infidelity. I advise all people to get the Blade and study it thoroughly. If any Blade reader thinks infidelity is possible wrong I want him to read both sides carefully before he concludes that infidelity is wrong. You cannot convict any man without hearing both sides of the case.

Infidelity teaches civilization and as long as people believe the Bible they are in the dark. If you want to get civilized get the Blue Grass Blade and read it carefully. Advise your neighbor to get it and pay for it in advance so the editor can live and publish the paper. Infidelity is what we want and we have got to have it before we are civilized. It has got to have time but it is growing faster every year. Those who are infidels do not need the Blade as much as those who are not.

Teaching infidelity is the same as any other branch of education. It must be taught by degrees. You cannot teach it all at once and we cannot pound infidelity into a Christian's head with a sledge hammer. If a man does his best he should not be cursed—he should kindly be told of his ignorance. Let us try to get the grand Blue Grass Blade into a majority of the families of our country.

If we would elect men to office like C. C. Moore and J. B. Wilson we would have a better government.—J. J. WEISS.

Chesterfield, Va.—The ground lies this way. I am lately here from Ohio, among strangers, "busted" so far as actual cash is concerned. I am sorry to owe you, knowing you need it, and need it bad. Would also hate to lose the Blade but would not blame you to stop it. I can't promise to pay you

before fall or after I make a crop. If you stop paper I will rent back dues and renew then. I am anxious to see the Blade prosper and will do all I can in a feeble way to help—C. A. FAUSNET.

I LOST IT—SAME OLD STORY.
Hortonville, Wis., April 3, 1905. Charles C. Moore:

Herein find clipping from Milwaukee Journal. This is undoubtedly a fact, although a little out of the ordinary. I am acquainted with both of the parties.

The "Reverend" refused to read the Blue Grass Blade containing some of the Moore-Winkelman debate which I assured him, if nothing more, would acquaint him with other users' "fads." Would like your comment on this, and will agree to mail this particular indolent cuss a copy of the Blade. Yours in this world—W. B. YOUNG.

It was a good clipping, but some how, I lost it. I was thinking that was the same old preacher-the-church-girl story, but I believe it was a new one on me, and I can't recall it.

Bolan, Iowa—Enclosed you will find \$1.00 for which put me down as paid up to 4th of July, 1905, my birthday. I must laugh while reading your valuable paper at the style in which you rip them up the back. Give it to them right off the griddle. Should like to have some of your books but must wait a while. Wishing you success and "long life to the good blade." I am, yours respectfully,—GEO. M. OLSEN.

If you owe for the Blade I would help us greatly to have you pay up so we can pay our paper bills.

DECAY OF SUPERNATURALISM

Address Delivered by Dr. T. J. Bowles
at the Congress of the American
Freethought Association in
Saint Louis.

Mr. President, Ladies and Gentlemen:—Only a little while ago nearly all the truly great men and grand women in the world were burned and tortured, imprisoned and persecuted, ostracized and outraged because they loved liberty and sought to free the human mind from the bondage of superstition. Only a little while ago the priest and the prophet, the soothsayer and the exorcist, the miracle-monger and the magician usurped the intellectual dominion of the human race, and wielded the only scepter of power and honor.

Every event in nature; every event in the social and civil life of man was believed to be caused by gods or devils, by spirits or demons.

That dark and dismal history in the blood-stained history of the human race, extending over many thousands of years, has happily passed away, never more to return, and I utter a truism when I say that through the beneficent influence of the world's great Rationalists we have been ushered into the bright light of a better and a more glorious day.

Rationalism now pervades all civilized countries, and is rapidly disintegrating the throne of the old dynasty, melting off the chains of the world's intellectual slavery and clothing the Rationalist with the crown and scepter.

Under the beneficent influence of this new dynasty we may confidently indulge the hope that mankind will yet be redeemed physically, morally and intellectually.

By far the greatest achievement of the human mind during all the centuries that have come and gone is the discovery that we live in a natural world, and that the belief in supernaturalism had its origin in the savage and barbarous periods of the world's history, when man was universally ignorant of natural law.

We now know, if we know anything, that the eternal and unbreakable laws of the universe have transformed chaos into the cosmos, and covered the earth with all its infinite wealth of form and beauty.

These same laws of transformation, evolution and development peopled the great continents, and all the isles of the sea, with savage and speechless men, and these same laws, tireless and ceaseless in their operations, in process of time transformed the savage peoples of the earth into barbarians, and these barbarians in turn, after the lapse of countless ages, have been transformed, in a few favored spots of earth, into partially civilized men, among whom may be found a constantly increasing number of completely developed Rationalists.

This highest variety of the human species has been produced by the eternal cosmic laws of transformation, evolution and development, and like the other higher species of animals is destined to replace the lower varieties, because better fitted to fight the battle of life in the changed environments.

Recognizing these eternal, natural laws every Rationalist now knows to a positive certainty that this highest developed form of human intelligence will spread the net of their dominion over the entire earth and that all inferior varieties of men who still continue to worship gods and devils at the altar of superstition and supernaturalism will disappear from the earth forever.

Every Rationalist is like a star in the darkness of the night, is a luminous center, and from him super-naturalists are learning that the outer world or the world of matter, and the inner world of mind, are both held within the iron grasp of eternal, universal and unbreakable law.

From a beginningless past these laws of progressive betterment can be traced in the inorganic world until organic nature was evolved, and these same laws still reign supreme over all. Little by little, over long periods of time, improved forms of animal life made their appearance upon the earth and finally brutish and savage man came upon the scene. These primitive savage men who first peopled the earth were but a single remove above their brutish ancestors, and their reason had scarcely dawned.

Having no knowledge of natural law or natural causation, all the phenomena of the world around and about them were believed to be due to invisible beings, or beings like themselves, but far greater and more powerful. We now know to a positive certainty that this was the natural beginning of the belief in supernaturalism; we know positively that this was the germ from which all the supernatural religions of the world had their origin; ignorance of natural law was the soil in which they grew and flourished, and as ignorance of natural law was universal among primitive men, a belief in supernatural religion necessarily, naturally and inevitably became universal.

The claim, therefore, by theologians that supernatural religion must be true, because it has been universally believed, loses all its force when the truthfulness of science is applied to its solution.

With the dawn and growth and development of reason, and with constantly increasing knowledge of natural causation, supernaturalism has gradually faded from the human mind and in the highest variety of our species, known as Rationalists, it is now positively known that the universe embodies all causes and all effects, and that natural law is eternal and reigns supreme throughout the cosmos.

As certainly as the earth has been formed from widely diffused and scattered substance by the eternal laws of transformation, evolution and development, just so certainly has the inner world, or the world of mind, gradually grown from simple reflex action to the present dazzling display of reason, enabling rational minds like yours to comprehend the universal and unbreakable laws of nature, which hold all worlds within their own grasp and forever exclude every belief in every vestige of supernatural intrusion.

All intelligent men and women now know to a positive certainty that gods and devils, spirits and demons, exist only in the mind of ignorant men and women who have no knowledge whatever of nature and its eternal laws. This knowledge now possessed by all persons of enlightened reason is rapidly spreading throughout the world and must, at no distant day, become universal in all civilized nations. When this happy period arrives, as it certainly will, all revealed religions will forever pass away and be remembered only as products of ignorance, fear and fraud, and natural only to an age of savagery or barbarism. It will be as impossible for a belief in revealed religion or supernaturalism to spread and flourish among cultured men and women as it would have been for Rationalism to have spread and flourished among our savage and barbarous ancestors; for every plant and every animal, every belief and every institution not adapted to the environment must perish, and as the human race has now entered the period of enlightened reason we may confidently predict the early extinction of every species of revealed religion and every form of supernaturalism.

These are not the prophecies of hope nor the fragrant fruits of a mental vision, but they are scientific deductions based upon the universal law of progress, which has worked successfully through a beginningless past and will continue its transforming and ennobling work through all the ages of an endless future.

Good men and good women have nothing to fear concerning the final triumph of reason over superstition; of Rationalism over holy looks and divine revelations. Inherent in the very nature of things; interwoven in the economy and in the constitution of nature, it is clearly apparent that the right shall triumph over the wrong; that virtue shall triumph over vice; that temperance shall triumph over intemperance; that physical and mental beauty shall triumph over

physical and moral deformity. Rationalism now rapidly spreading throughout all civilized countries is destined during the twentieth century to rid the earth of the ravages and the horrors of religious wars and fill the world with the joys and blessings of peace. The law of progress is eternal and universal; in every department of history its results and ennobling effects are apparent to all thoughtful observers. Slowly, painfully and sorrowfully man has over-spread the earth; by long ages of conflict with wild beasts and v. his savage brother he ascended from savagery to barbarism, and through countless years of toil and blood and struggle he ascended from barbarism into a semi-civilized state, and after tens of thousands of years of servitude to kings and gods and gods and devils he is at last beginning to rise to the lofty plane of Rationalism and will soon emancipate himself from the tyranny of kings and priests and from the thralldom of heartless and malignant deities.

After so many ages of fearful tragedy and after such a countless series of battles and victories, who can doubt that man's final triumph over the priests of supernaturalism, who have enslaved him and tortured him through all the dreary ages? Long before now gods and devils, spirits and demons and the priests of supernaturalism would have disappeared from all civilized nations had it not been for the powerful forces of heredity and the mighty force of vested interests, but there is a natural law, stronger than heredity, stronger than vested interests, and we can all rejoice in the certain knowledge that natural selection will exterminate the worship of god and devils and fill the hearts of all men with the sublime and rational love for the good, the beautiful and the true. I rejoice to tell this learned convention of grand men and noble women that the laws of transformation, evolution and development are eternal and unbreakable. It was these laws working through a beginningless past that laid down the stony foundations of the earth, and clothed it with an infinite diversity of charming scenery; it was these laws that stocked the earth with an endless variety of trees and plants and with myriads of animal forms; it was the working of these timeless laws that peopled the earth and all the isles of the sea with numerous races of wild, ferocious and savage men, and it was the operation of these same laws that in process of time transformed our savage ancestors into barbarians, and then in turn, after the lapse of many ages these barbarians were transformed into partially civilized men on a few favored spots of earth. These same everlasting laws of differentiation and development that have diversified the surface of the earth with mountains, rivers and seas, and clothed it with plants and forests and flowers, and peopled it with myriads of forms of animals and men, are constantly at work on the inner world or the world of the mind, developing and strengthening the moral sense, and enlightening the reason, and as sure as the night follows the day, and as sure as evolution is an eternal law of nature, just so sure will the priests of supernaturalism disappear from all civilized nations, and all the gods and devils of our savage and barbarous ancestors will vacate this beautiful earth forever. When the sun of this glorious day reaches the zenith, our little planet will become a happy home for all the children of men, and the whole human race will sing songs of gladness far sweeter than Beethoven's symphonies. The pagodas and joss houses that are used for the worship of heartless gods and malicious devils will be replaced with temples dedicated to justice, to liberty, to science, to humanity, and to the good, the beautiful and the true, and in the midst of this most marvelous civilization made possible by the death of supernaturalism will flourish a universal brotherhood that will reverberate around the whole circumference of the earth like the chiming of ten thousand mighty bells hung in the blue canopy above us.

The work which the American Free Thought Association is doing has been the outcome of this period in the world's history is infinitely grander than any victories that were won on the bloody fields of war. The heroes who died at Marathon and Thermopylae, at Lexington and

Concord, at Yorktown and Gettysburg, deserve to be commemorated in poetry, in history and in song; but they cannot be compared with the heroes of Rationalism who, with no weapons but the bloodless battle of reason are driving from our beautiful earth man's only enemies, the gods and devils and the heartless priests of supernaturalism.

SKY-PILOT

(Continued from first page)

and poor and lame and shot-up in the war and give them grub galore. Powell's gang invite the bankers and the rich, and the fellows in spade tails and creased breeches legs and expansion shirt bosoms with the sisters in very decollete dresses, who have to stoop around the men in an office for the "steeple to conquer" (as it were) and so we have all this hell in the newspapers about preachers, the Campbellites leading the pack these days, running away with the pretty women of their flocks, married or unmarried, and leaving husbands and wives and children with the bag to hold.

Still in all this Pandora's box there is the consolation that the Christians (Campbellites especially) are improving in the nature of honesty for whereas formerly Christianity professed to refer to wings and golden slippers and plunking harps in another world hereafter, and to fire and brimstone and fat frying in still another world, though everybody knew it was only a business graft, now they have thrown off the disguise and plainly religion is business, and they are out for the stuff, and with Vanderbilt "damn the people," and they don't want anybody that can put up his little \$150 in a check (must have a bank account) so that "God's poor" that they used to prate about can't get in even if they could steal or borrow \$150 for that purpose.

These lars and hypocrites, who have no blush left, this naked exposure of themselves will probably on this very Sunday that I write, Easter, go into their pulpits and get off that old gag about its being easier for a needle to go through a Campbellite's ear than for a rich man to get to heaven, and then go on to lie and whine about poor Jesus that didn't have any place to lay his head, when if J. C. could have married Mary Ann as he tried to do he would have had the softest snore in all India to lay his curls on, whether his was home grown hair or a wig.

One Wednesday night about twenty years ago when I was the Roasted Catholic evangelist of the Leverings at Baltimore, who I happened to run up and money galore to travel anywhere I wanted to on this side of the Atlantic (see "Behind the Bars," 31,498) I struck Louisville, and bumbling around town to take in anything that might be a handsome piece of archipelago, I came to a church where I was going just as a lot of people were coming into it, on the corner of Steenth street and another one that I have forgotten, having no idea what kind of a church it was but noticing that it was a handsome piece of architecture. To anticipate, it proved to be the Campbellite Church which that gang are now trying to sell so as to build then a \$60,000, but that are offered, or claim to be offered, and though I could have charged the people never can tell when to believe anything they say.

It seemed to be a free show, and the tickets to Macaulay's theater, right beside it, were pretty high, and though I could have charged the people never can tell when to believe anything they say.

In about two minutes the preacher, aware down at the pulpit, started up my way and came straight to me and introduced himself as Powell (I had on glad rags to kill them days) and said that was a Campbellite Church, or "Christian," he called it, and said he was the boss of that shebang and was onto my curves, and he took me away down to the pulpit, I looking along as gentle as Mary's lamb, and set me down right in among the dullest gang of pretty women who ever went a fishing, and perfume to beat the band and two or three drug stores; and the first I knew I was it and I shook out my curls and said that was a Campbellite Church, or "Christian," he called it, and said he was the boss of that shebang and was onto my curves, and he took me away down to the pulpit, I looking along as gentle as Mary's lamb, and set me down right in among the dullest gang of pretty women who ever went a fishing, and perfume to beat the band and two or three drug stores; and the first I knew I was it and I shook out my curls and said that was a Campbellite Church, or "Christian," he called it, and said he was the boss of that shebang and was onto my curves, and he took me away down to the pulpit, I looking along as gentle as Mary's lamb, and set me down right in among the dullest gang of pretty women who ever went a fishing, and perfume to beat the band and two or three drug stores; 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